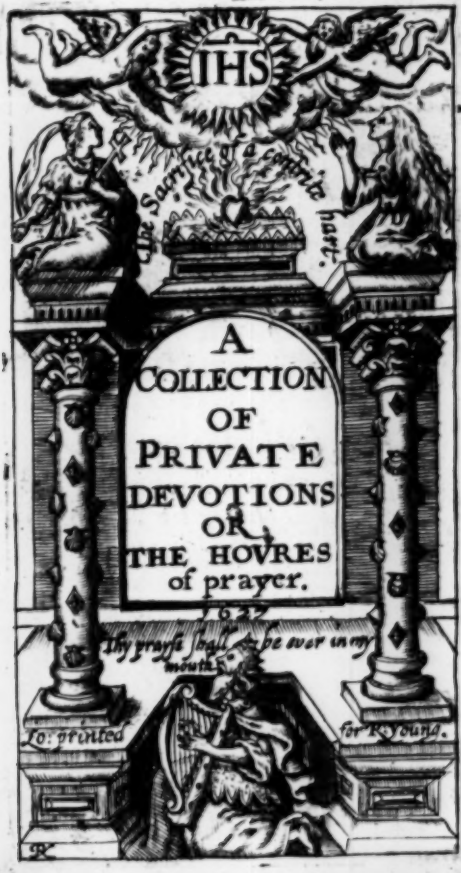
Chas Ettnderwood



Lett Gregory

This Book was my Great-
Great-Great-Great
Grandmother's Lætitia
Gregory of Boolhope
Herefordshire
Charles Underwood
1876 died 1880

TR Underwood

BODLEIAN
D
14 JUL 1950
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A COLLECTION OF PRIVATE DEVOTIONS:

IN THE PRACTISE OF THE ANCIENT CHVRCH,

CALLED

THE HOVRES OF PRAYER.

As they were much after this maner publiſhed by Authoritie of Q. ELIZ. 1560.

TAKEN

Out of the Holy Scriptures, the Ancient Fathers, and the diuine Seruice of our owne Church.

LONDON,
Printed by R. YOUNG. 1627.

THE APPROBATION.

FEB. XXII. 1626.

I Haue read ouer this Booke, which for the encreaſe of priuate Deuotions, I think may well be printed; and therefore doe giue Licence for the ſame.

GEO: LONDON.

THE PREFACE.

TOVCHING PRAYER,

AND

THE FORMES OF PRAYER:

The Fountaine and Well-ſpring from which they all proceed, being that perfect Forme of Prayer *which Chriſt taught his Diſciples.*

EFor the good & welfare of our ſoules, there is not in Chriſtian Religion any thing of like continuall vſe

and force throughout euery Houre of our liues, as is the ghoſtly Exerciſe of *Prayer* and *Deuotion*.

An Exerciſe it was, which the holy Apoſtles had often obſerued their Lord & Maſter to vſe, *Euer and anon to be ſtill at his* PRAIERS; in the [a] *Morning* before day, in the [b] *Euening* before night, and otherwhiles to goe out and ſpend the [c] *whole Night* in Prayer. And had it not been a matter of ſome principall dignitie and importance; had there not beene ſome excellent benefites to be got by it, doubtleſſe Hee would neuer haue prayed ſo often, & ſo much as he did.

a Marc.1. 35.
b Mat.14. 23.
c Luc.6. 12.

The

The Apoſtles therfore [d] deſired of Him to bee taught a *Forme of Prayer*, as St. IOHN the *Baptiſt* had alſo taught his Diſciples; and a *Forme* Chriſt taught them, ſo abſolute and ſo perfect, as neuer was the like made before; which, from him who made it then, was euer afterwards called THE LORDS PRAIER.

[d] Luc.11. 2. Mat.6.9.

A *Prayer*, whereby wee haue not only Chriſt's own *Name* to countenance our ſutes, (*in whoſe name if we aske any thing, we ſhal haue it*, ſaith the [e] Goſpell,) but Chriſt's owne *Words* alſo, who himſelfe is our [f] Aduocate, and being beſt ac-

[e] Ioh.16. 23.

[f] 1.Ioh.2. 1.

quainted with the Lawes and Phraſes of his Father's Court, hath drawne vp ſuch a Bill for vs, both for matter and forme, as ſhall make our ſupplications acceptable & preualent with Almightie God. And though men ſhould ſpeake with Angels tongues, yet words ſo pleaſing to the eares of God, as thoſe which the Sonne of God did compoſe, cannot poſsibly bee vttered; nor anie Prayers ſo well framed, as thoſe that are made by his Patterne.

It is for this cauſe called by the Fathers [h] *The Prayer of All Prayers*, and the *Rule* or *Square* whereby all our Petitions

h S. Avg. *Serm. 2. poſt init.* Tert. *de*

titions are to bee formed; hauing likewiſe beene thus vſed in all ages of the Church, not onely as a common part of her Praiers and Seruice, but as the chiefe & fundamentall part of them, the Ground whereupon ſhe builds, the Patterne wherby ſhe frames, and the Complement wherewith ſhe perfects all the reſt of her heauenly Deuotions, framing them all, as this is framed, with much efficacie, though not with any ſuperfluitie of words. Orat. c. 9. *Legitima Oratio*, The Prayer that is a Law to all other Prayers.

Thus we begin at this day all our Church-Seruices wth the *Lords Prayer*, and lay it as a foundation whereon to

build the reſt of our Petitions that follow, ſometimes cõtinuing (as after the *Creed*) and ſõmtimes perfecting (as after the *bleſſed Sacrament*) our moſt holy deuotions with it; thereby ſupplying with the fulneſs of that one, whatſoeuer may bee defectiue in all our other prayers: *Præmiſsâ legitimâ Oratione* (ſaith * TERT.) *quaſi fundamento accidentium, &c.* [This is the Law wee goe by, the ground-worke & the Guide of all thoſe holy Praiers that Chriſtians vſe to make.]

* *vbi ſupra.*

A part of which ancient Piety are THESE DAILY DEVOTIONS AND PRAYERS that hereafter follow;

PRAY-

PRAYERS which for the moſt part, after the ſame maner and DIVISION OF *HOVRES as here they are, hauing heretofore been publiſhed among vs by HIGH AND SACRED AVTHORITY, are now alſo renewed, & more fully ſet forth again, as for many other, ſo chiefly for theſe foure Reaſons.

Horarium Regiâ authoritate editum, &c. The Horarie ſet forth with the Queenes Authority 1560. and renewed 1573. Imp. with priuiledge at LOND. by WILLIAM SEERS.

1. The firſt is, to continue & preſerue the authority of the ancient *Lawes*, and old godly *Canons* of the Church, which were made and ſet forth for this purpoſe, that men before they ſet themſelues to pray, might know what to ſay, & auoid, as neer as might be, all extemporall

effusions of irkesome & indigested Prayers; which they vse to make, that herein are subiect to no good order or forme of words, but pray both what, & how, & when they list. CAROL. MAG. IN LEGIB. *Orationes, quæ ab Ecclesiâ probatæ non sunt, rejiciantur.* (i.) [Let no Praiers bee vsed but those which are allowed by the Church. MICR. *de eccle. obser. cap.* 5.] CONC. CARTHAG. 3. can. 23. *Quascunq; sibi preces aliquis describit, non eis vtatur, nisi prius eas cum instructioribus contulerit.* (i.) [What Prayers soeuer anie man hath framed for himselfe, let him first acquaint those that

are

are wiſe and learned with them, before hee preſumeth to vſe them.]

And the reaſon is giuen in the 12. *Canon* of the MILEVITAN COVNCEL, which was alſo repeated in the 70. *Canon* of the COVNCEL of AFRICK, *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium ſit compoſitum.* (i.) [Leſt eyther thorough ignorance or thorough leſſe care than is fit, anie thing bee ſaid which is not conſonant to the faith of Chriſts Church.]

And that men may not thinke, theſe Rules are to be applyed to *Publicke Prayers* only, and not to *Prinate*; let them

them weigh thoſe words in the COVNCEL of CARTH. [*Quaſcunque Sibi preces, &c. The Prayers which a man maketh for Himſelfe &c.*] And let them conſider, that when Chriſt had bidden vs enter into our chamber & pray *priuately*, preſently hee ſets vs a *form* to pray by euen there in *ſecret*, *Matt.*6.7.9. By which paſſages, thoſe Prayers are *chiefly* allowed & recommended vnto vs (wee ſay *chiefly*; for all kind of ciaculatory or ſudden, deuoute, and holy Prayers are not to be cõdemned) which with good aduice & meditation are framed beforehand by Them that beſt know what belong therunto.

That

That ſo through this meanes the worthieſt part of our Chriſtian duty to God-ward might ſuffer no ſuch ſcandall & diſgrace, as otherwhiles it is forced to do; & that when we ſpeak to, or call vpon the awfull Maieſty of Almighty God, wee might bee ſure to ſpeake in the graue & pious lãguage of Chriſts CHVRCH, which hath euermore beene guided by the Spirit of God, the holy Ghoſt; and not to loſe our ſelues with confuſion in any ſudden, abrupt, or rude dictates, which are framed by Priuate Spirits, and Ghoſts of our owne. In regard wherof, our very *Prieſts* & *Deacons* themſelues are for their

their *priuate* & daily *Praiers* * enioyned to say the *Morning* and the *Euening Deuotions* of the CHVRCH; and when at any time they pray, or (as we say) bid the *Prayers* before *Sermons*, there is a *set forme* of words ℙ prescribed for them to vse; that they also might know, it is not so lawfull for them to pray of their owne heads, or *suddenly* to say what they please themselues.

2. The Second is to let the world vnderstand, that they who giue it out, & accuse vs here in ENGLAND to haue

* *Preface before the Com. Booke in fine. All Priests and Deacons shall be bound daily to say the Matins and the Euensong, either openly or priuately.* as it was of old ordained in the Councel at VENICE vnder LEO the first, *can.* 14 & in the Councel of MENTZ, *can.* 57. ℙ *Iniunctions*, cap vlt. *and* can. 55. *in the Booke of Canons and Constitutions Ecclesiasticall.*

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set vp a * *New Church*, and a *New Faith*, to haue abandoned *All the Ancient Formes of Piety and Deuotion*, to haue taken away all the *Religious Exercises and Prayers of our Forefathers*, to haue despised *all the old Ceremonies*, & cast behinde vs the *Blessed Sacraments of Christs Catholique Church*: that these men doe little else but betray their owne infirmities, and haue more violence and wil, than *reason or iudgmēt for what they say; the common Accusations, which, out of the abundance of those partiall affectiōs that transport them the wrong way, they are pleased to bring so frequētly

* SAND. de schism. Angl. CALVIN TVRCIS. BRIST. Demon. CERTAIN ARTIC. or Forcible Reas. *Art.* 1. & the cōmon conceit of most *Recus. Papists.*

*As may also appeare by the publick Liturgie & other diuine offices of our Church, agreeable to them which the Ancients vsed.

ly againſt vs, being but the bare Reports of ſuch people as either doe not, or will not vnderſtand vs, what we are.

3. The Third is, That they who are this way already religiouſly giuen, and whom earneſt lets & impediments do often hinder from being partakers of the *Publicke*, might haue here a Daily & Deuoute order of *Priuate Prayer*, wherein to exerciſe themſelues, & to ſpend *ſome houres* of the day at leaſt, (as the olde godly Chriſtians were wont to doe) in Gods holy worſhip & ſeruice; not imploying themſelues ſo much to *talke* & diſpute, as to *practiſe* religion, & to *liue* like

like Christians; the continuall & curious disquisition of manie vnnecessarie Questions among vs, being nothing else but either the new seedes, or the old fruits of malice, & by cõsequence the enemie of godlinesse, & the abatement of that true *Deuotion*, wherwith God is more delighted, and a good soule more inflamed and comforted, than with all the busie subtilties of the world. In which sense S. AVSTIN was wont to say, that * *The pious and deuout, though vnlearned, went to heauen, whiles other men, trusting to their learning, disputed it quite away.*

4. The last is, That those who

* S. Aug. *Veniunt indocti & rapiunt cœlum: & nos cum doctrinis nostris detrudimur ad infernum.*

who perhaps are but coldly this way yet affected, might by others example be ſtirr'd vp to the like heauenly duty of performiug their *Daily* & Chriſtian *Deuotions* to Almighty God, as being a work of all others the moſt acceptable to his diuine Maieſtie.

In ſo doing, wee ſhall all giue euidēt teſtimony to the world, *whoſe Seruants we are*, and wherein our *chiefeſt delight* doth conſiſt; wee ſhall enioy a perpetuall *Cōmunion* with the *Saints* triumphant, as well as militant, & we ſhal haue iuſt cauſe to conceiue, That ſo much of our Life is *celeſtial* & *diuine*, as we ſpend in this holy Exerciſe of *Prayer* and *Deuotion*.

THE CALENDAR, WITH THE FESTIVALS AND Fasting Dayes of the CHVRCH.

And the memories of such holy Men and Martyrs as are therein Registred.

Of the CALENDAR, and the ſpeciall vſe thereof in the Church of God.

THE CALENDAR of the Church is as full of benefite as delight, vnto ſuch as are giuen to the ſerious ſtudie and due contemplation thereof. For beſides the admirable order and diſpoſition of Times, which are neceſſarie for the better tranſacting of all Eccleſiaſticall and Secular affaires, it hath in it a verie beautifull diſtinction of the Dayes and Seaſons, whereof [a] *ſome are choſen out & ſanctified, and others are put among the dayes of the weeke to number.*

a Eccluſ. 33.7.

But the chiefe vſe of it in the Church

Church (*saith* S. [b] AVSTIN) *is to preserue a solemne memorie, and to continue in their due season, sometimes a* weekely, *and sometimes an* annuall commemoration *of those excellent and high Benefites, which* GOD *both by* [c] Himselfe, *his* [d] Son, *and his* [e] *blessed* Spirit, *one vndiuided* [f] Trinitie, *hath bestowed vpon mankind, for the founding and propagating of that Christian Faith & Religion, which we now professe.*

And forasmuch as this Faith *of ours is no other than it was of old, euen the verie same, wherein the holy* [g] Angels *are set to succour vs, and which the glorious companie of the* [h] Apostles, *the noble Army of* [i] Martyrs, *and the goodly fellowship of other Gods* [k] Saints *and Seruants, men famous in their generations*

b S. AVG. *de Ciuit. Dei, l. 16. c. 4.*

c All the *Sundayes* of the yeare &c.

d The *Feasts* of our Sauiours *Natiuity, Passion, Resurrection, Ascension &c.*

e Pentecost.

f Trinitie Sunday.

g S. Mich. *and* All Angels *day and others.*

h *The* 12. Apostles *daies.*

i S. Stephen

k *The* Fathers and primitiue Christians.

tions

tions before vs, haue some maintayned with the sanctity *of their* liues, *and some sealed with the* innocencie *of their* deaths; *it is for this cause that the names of these holy and heauenly* Saints *are still preserued in the* CALENDAR *of the Church, there to remaine vpon* Record & Regiſter (*as of* [l] *old time they did*) *where they might also ſtand as ſacred memorials of Gods mercie towards vs, as* [m] *forcible witneſſes of his* ancient Truth, *as confirmations of the* Faith *which wee now profeſſe to be the ſame that theirs then was, as Prouocations to the pietie which they then practiſed, and as euerlaſting Records, to ſhew* whoſe bleſſed Seruants *they were on earth, that are now like the* Angels of God *in heauen.*

[l] Tert. de Cor. mil. S. Cypr. Ep. 37. pont. Diac. in vit. Cyp.

[m] Euſeb. Hiſt. eccl. l. 4. c. 15. S. Baſil. in Aſcet. c. 40.

Howbeit, foraſmuch also as in proceſſe of time the multitude of

Men

Men *and* Women *reputed* Holy, *in this kinde, became so exceeding numerous, that* all *the* dayes *of the* yeare *would not haue beene sufficient for a seuerall* commemoration *of them; it was the great wisedome and moderation of those religious graue* Prelats, *by whom God (of his especiall blessing vnto our Church aboue others) did reforme such things, as were many wayes amisse here among vs, to chuse*[n] One Solemne Day *alone, wherein to magnifie God for the Generalitie of* All his Saints *together; and to retaine some few* selected dayes *in euery* Moneth *for the speciall memory of* others, *both* holy Persons *and* holy Actions, *which they obserued not* our people *alone, but the* vniuersall Church *of Christ also, to be most affected vnto, & best acquainted withall: hereby auoyding onely*

n ALL-SAINTS Day.

the

the burthen and the vnneceſſarie number of Feſtiuall dayes; *not diſallowing the multitude of Gods true* Martyrs *and* Saints, *whoſe Memorials wee are to ſolemnize howſoeuer in the* generall Feſtiuall *of* ALL SAINTS DAY, *as by the* Proper Leſſons, *the* Collect, Epiſtle *and* Goſpell *then appointed in our publike* Liturgie, *doeth moſt euidently appeare.*

Num. of dayes.			The Festivals of Saints dayes, &c.	Yeere of our Lord.
Calends	A	1	Circumcision of our Lord.	1
Non. 4	b	2		
Non. 3	c	3		
Pr. Non.	d	4		
Nones	e	5		
Id. 8	f	6	Epiphany of our Lord.	1
Id. 7	g	7		
Id. 6	A	8	LVCIAN, a Priest of *Antioch* and a Martyr.	307
Id. 5	b	9		
Id. 4	c	10		
Id. 3	d	11		
Pr. Id.	e	12		
Ides	f	13	HILARY, the Bish. of *Poitiers* in *France*.	337
Ca. 19. *Fe.*	g	14		
Cal. 18	A	15		
Cal. 17	b	16		
Cal 16	c	17		
Cal. 15	d	18	PRISCA, a Rom. Virg. and Martyr.	45
Cal. 14	e	19		
Cal. 13	f	20	FABIAN, B. of *Rome* & M.	251
Cal. 12	g	21	AGNES, Rom. Virg & Mar.	304
Cal. 11	A	22	VINCENT, a Deacon of *Spaine* and Martyr.	301
Cal. 10	b	23		
Cal. 9	c	24		
Cal. 8	d	25	Conuersion of S. PAVL.	37
Cal. 7	e	26		
Cal. 6	f	27		
Cal. 5	g	28		
Cal. 4	A	29		
Cal. 3	b	30		
Pr. Cal.	c	31		

FEBRVARY hath xxviij. Dayes.
And when it is Bissext. or Leape-yeare it hath xxix. dayes.

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lo. d.
Calends.	d 1	*Fast.*	
Non. 4	e 2	Purific. of Mary the B. Virg.	1
Non. 3	f 3	BLASE an *Armenian* Bish. and Martyr.	286
Pr. Non.	g 4		
Nones.	A 5	AGATHE, a Virg. in *Sicily* and Martyr.	253
Id. 8	b 6		
Id. 7	c 7		
Id. 6	d 8		
Id. 5	e 9		
Id. 4	f 10		
Id. 3	g 11		
Pr. Id.	A 12		
Ides.	b 13		
Cl. 16. *Ma.*	c 14	VALENTINE, a Priest of *Rome* and Martyr.	45
Cal. 15	d 15		
Cal. 14	e 16		
Cal. 13	f 17		
Cal. 12	g 18		
Cal. 11	A 19		
Cal. 10	b 20		
Cal. 9	c 21		
Cal. 8	d 22		
Cal. 7	e 23	*Fast.*	
Cal. 6	f 24	MATTHEAS Apost. & Mar.	66
Cal. 5	g 25		
Cal. 4	A 26		
Cal. 3	b 27		
Pr. Cal.	c 28		

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	d	1	DAVID Bish. of *S. Dauids.*	584
Non. 6	e	2	CEDDE, or CHAD, Bish. of *Lichfield.*	672
Non. 5	f	3		
Non. 4	g	4		
Non. 3	A	5		
Pr. Non	b	6		
Nones.	c	7	PERPETVA, a Virgin and Martyr, often mentioned by TERTVLLIAN and S. AVGVST.	254
Id. 8	d	8		
Id. 7	e	9		
Id. 6	f	10		
Id. 5	g	11	*Equinoctiall.*	
Id. 4	A	12	S. GREGORY the Great, B. of *Rome.*	604
Id. 3	b	13		
Pr. Id.	c	14		
Ides	d	15		
Cl. 17. *Lp.*	e	16		
Cal. 16	f	17		
Cal. 15	g	18	EDWARD the King of the *West-Saxons.*	978
Cal. 14	A	19		
Cal. 13	b	20		
Cal. 12	c	21	S. BENEDICT, the famous Abbot in *Italy.*	542
Cal. 11	d	22		
Cal. 10	e	23		
Cal. 9	f	24	*Fast.*	
Cal. 8	g	25	The Annunciation of the B. Virgin MARY.	0
Cal. 7	A	26		
Cal. 6	b	27	The day of K. CHARLES his Inauguration.	1625
Cal. 5	c	28		
Cal. 4	d	29		
Cal. 3	e	30		
Pri. Cal.	f	31		

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	g 1		
	A 2		
Non. 4	b 3	RICHARD, B. of *Chichester*.	1253
Non. 3	c 4	S. AMBROSE, B. of *Millan*.	397
Pr. Non.	d 5		
Nones	e 6		
Id. 8	f 7		
Id. 7	g 8		
Id. 6	A 9		
Id. 5	b 10		
Id. 4	c 11		
Id. 3.	d 12		
Pr. Id.	e 13		
Ides.	f 14		
Cl. 18. *Ma.*	g 15		
Cal. 17	A 16		
Cal. 16	b 17		
Cal. 15	c 18		
Cal. 14	d 19	ALPHEGE, Archb. of *Can-*	1006
Cal. 13	e 20	*terbury*.	
Cal. 12	f 21		
Cal. 11	g 22		
Cal. 10	A 23	S. GEORGE, the famous	286
Cal. 9	b 24	Mart. vnd. DIOCLESIAN.	
Cal. 8	c 25	S. MARK, Euang. & Martyr.	63
Cal. 7	d 26		
Cal. 6	e 27		
Cal. 5	f 28		
Cal. 4	g 29		
Cal. 3	A 30		
Pri. Cal.			

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	b 1	S. PHIL. & IAC. *Ap. & Mart*	53. & 63
Non. 6	c 2		
Non. 5	d 3	*Inuention of the* CROSSE.	326
Non. 4	e 4		
Non. 3	f 5		
Pr. Non.	g 6		
Nones.	A 7	S. IOHN Euang. boyled in a Caldron of hot oyle before *Port Latin*, in *Rome*.	98
Id. 8	b 8		
Id. 7	c 9		
Id. 6	d 10		
Id. 5	e 11		
Id. 4	f 12		
Id. 3	g 13		
Pr. Id.	A 14		
Ides.	b 15		
Cl. 17. *Iun.*	c 16		
Cal. 16	d 17		
Cal. 15	e 18		
Cal. 14	f 19	DVNSTANE, Archb. of *Cant.*	988
Cal. 13	g 20		
Cal. 12	A 21		
Cal. 11	b 22		
Cal. 10	c 23		
Cal. 9	d 24		
Cal. 8	e 25		
Cal. 7	f 26	AVSTIN the first Arch. of *Cant.*	608
Cal. 6	g 27		
Cal. 5	A 28		
Cal. 4	b 29		
Cal. 3	c 30		
Pr. Cal.	d 31		

Numb. of dayes.			The Festiuals and Saints dayes, &c.	Yeere of our Lord.
Calenda	e	1	NICHOMEDE a Priest of *Rome* and Martyr.	41
Non. 4	f	2		
Non. 3	g	3		
Pr. Non.	A	4		
Nones.	b	5	BONIFACE, an English man, B. of *Mentz* and Martyr.	732
Id. 8	c	6		
Id. 7	d	7		
Id. 6	e	8		
Id. 5	f	9		
Id. 4	g	10		
Id. 3	A	11	S. BARNABE Apost. & Mar.	50
Prid. Id.	b	12		
Ides.	c	13	Summer *Solstice.*	
Cl. 18. *Iul.*	d	14		
Cal. 17	e	15		
Cal. 16	f	16		
Cal. 15	g	17		
Cal. 14	A	18		
Cal. 13	b	19		
Cal. 12	c	20	Translat. of S. EDWARD King of the *West-Saxons.*	979
Cal. 11	d	21		
Cal. 10	e	22		
Cal. 9	f	23	*Fast.*	
Cal. 8	g	24	Nativity of S. IOHN BAPT.	0
Cal. 7	A	25		
Cal. 6	b	26		
Cal. 5	c	27		
Cal. 4	d	28	*Fast.*	
Cal. 3	e	29	S. PETER, Apost. & Mar. tyr, with S. PAVL.	68
Pr. Cal.	f	30		

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lord
Calends.	g 1	Visitation of MARY. *Luc.* 1.	0
Non. 6	A 2		
Non. 5	b 3	Translation of S. MARTIN the Bishop of *Toures* in *France*.	446
Non. 4	c 4		
Non. 3	d 5		
Pr. Non.	e 6		
Nones	f 7		
Id. 8	g 8		
Id. 7	A 9		
Id. 6	b 10		
Id. 5	c 11		
Id. 4	d 12		
Id. 3	e 13		
Prid. Id.	f 14		
Ids	g 15	S. SWITHVNE Bishop of *Winchester*.	862
Cal. 17. *Au*	A 16		
Cal. 16	b 17		
Cal. 15	c 18		
Cal. 14	d 19		
Cal. 13	e 20	S. MARGARET, Virg. and Martyr at *Antioch*.	243
Cal. 12	f 21		
Cal. 11	g 22	S. MARY MAGDALEN, *Luc.* 7. *Luk.* 8. *Ioh.* 20. *Fast.*	84
Cal. 10	A 23		
Cal. 9	b 24		
Cal. 8	c 25	S. IAMES Apost. & Mart.	42
Cal. 7	d 26	S. ANNE, mother to the B. Virgin MARY.	1
Cal. 6	e 27		
Cal. 5	f 28		
Cal. 4	g 29		
Cal. 3	A 30		
Pr. Cal.	b 31		

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord
Calends	c 1	*Lammas* day.	43
Non. 4	d 2		
Non. 3	e 3		
Pr. Non.	f 4		
Nones.	g 5		
Id. 8	A 6	Transf. of our LORD. *Lu.* 9.	33
Id. 7	b 7	Name of IESVS. *Mat.* 1. *Phil.* 2.	1
Id. 6	c 8		
Id. 5	d 9		
Id. 4	e 10	S. LAVRENCE, Archdeacon of *Rome* and Martyr.	259
Id. 3	f 11		
Pr. Id.	g 12		
Ides	A 13		
Cal 19. *Sep.*	b 14		
Cal. 18	c 15		
Cal. 17	d 16		
Cal. 16	e 17		
Cal. 15	f 18		
Cal. 14	g 19		
Cal. 13	A 20		
Cal. 12	b 21		
Cal. 11	c 22		
Cal. 10	d 23	*Fast.*	
Cal. 9	e 24	S. BARTHOL. Apost. & Mar.	73
Cal. 8	f 25		
Cal. 7	g 26		
Cal. 6	A 27		
Cal. 5	b 28	S. AVGVSTIN B. of *Hippo.*	432
Cal. 4	c 29	Beheading of S. IOHN BAPTIST. *Matth.* 14.	31
Cal. 3	d 30		
Pr. Cal.	e 31		

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lord.
Calends.	f 1	S. GILES, Abbot of *Marborn* in *France*.	750
Non. 4	g 2		
Non. 3	A 3		
Pr. Non.	b 4		
Nones.	c 5		
Id. 8	d 6	(in *France*.	
Id. 7	e 7	ENVRCHVS, B. of *Orleans*	374
Id. 6	f 8	Natiuitie of MARY.	14 before Christ.
Id. 5	g 9		
Id. 4	A 10		
Id. 3	b 11		
Prid. Id.	c 12		
Ides	d 13		
Cal. 18. *Oc.*	e 14	HOLY CROSSE day.	614
Cal. 17	f 15	*Equinoctiall.*	
Cal. 16	g 16		
Cal. 15	A 17	S. LAMBERT, B. of *Liege* and Martyr.	700
Cal. 14	b 18		
Cal. 13	c 19		
Cal. 12	d 20	*Fast.*	
Cal. 11	e 21	S. MATTHEVV Apostle Euang. and Mart.	90
Cal. 10	f 22		
Cal. 9	g 23		
Cal. 8	A 24		
Cal. 7	b 25		
Cal. 6	c 26	S. CYPRIAN, B. of *Carthage* and Mart.	283
Cal. 5	d 27		
Cal. 4	e 28		
Cal. 3	f 29	S. MICHAEL & all Angels.	0
Pr. Cal.	g 30	S. IEROM the famous *Priest.*	420

Num. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	A 1	REMIGIVS Bish. of *Rhemes*.	544
Non. 6	b 2		
Non. 5	c 3		
Non. 4	d 4		
Non. 3	e 5		
Pr. Non.	f 6	S. FAITH, Virg. of *Agenne*	290
Nones	g 7	in *France* and Martyr.	
Id. 8	A 8		
Id. 7	b 9	S. DENIS, the *Areopagite*,	99
Id. 6	c 10	*Act.* 17. B. of *Paris* and	
Id. 5	d 11	Martyr.	
Id. 4	e 12		
Id. 3	f 13	S. EDWARD the Confes.	1163
Pr. Id.	g 14	King of *England*, Transl.	
Ides	A 15		
Ca. 17. No.	b 16	(dresse of *Ely* Abby.	
Cal 16	c 17	S. ETHELDRED, first foun-	680
Cal. 15	d 18	S. ETHELBURG.	
Cal. 14	e 19		
Cal. 13	f 20		
Cal. 12	g 21		
Cal. 11	A 22		
Cal. 10	b 23		
Cal. 9	c 24		
Cal. 8	d 25	CRISPINE, a *Roman* & M.	285
Cal. 7	e 26	at *Soyssons* in *France*.	
Cal. 6	f 27	*Fast.*	
Cal. 5	g 28	S. SIMON and IVDE Apost.	64
Cal. 4	A 29	and Martyrs.	
Cal. 3	b 30		
Pr. Cal.	c 31	*Fast.*	

Numb. of dayes.			The Festiuals and Saints dayes, &c.	Yeere of our Lord
Calends.	d	1	All Saints day.	insti. 613
Non. 4	e	2		
Non. 3	f	3		
Pr. Non.	g	4		
Nones.	A	5	Powder Treason day.	1605
Id. 8	b	6	LEONARD Confessor, a disciple of REMIGIVS in *France*.	546
Id. 7	c	7		
Id. 6	d	8		
Id. 5	e	9		
Id. 4	f	10		
Id. 3	g	11	S. MARTIN, B. of *Toures* in *France*.	397
Pr. Id.	A	12		
Ides	b	13	BRICE, Successor to S. MARTIN.	421
Cal. 18. *De.*	c	14		
Cal. 17	d	15	S. MACHVTE a Britain, & B. of *Saintes* in *France*.	500
Cal. 16	e	16		
Cal. 15	f	17	S. HVGH Bish. of *Lincolne*.	1200
Cal. 14	g	18		
Cal. 13	A	19		
Cal. 12	b	20	S. EDMVND, K. & Mart. of whō S. *Edm. Bury* is named.	870
Cal. 11	c	21		
Cal. 10	d	22	S. CECILY Virg. and M.	225
Cal. 9	e	23	S. CLEMENT the first, B. of *Rome*, and Martyr.	92
Cal. 8	f	24		
Cal. 7	g	25	S. CATHERINE, Virg. and Martyr at *Alexandria* in *Egypt*.	305
Cal. 6	A	26		
Cal. 5	b	27		
Cal. 4	c	18		
Cal. 3	d	39	*Fast.*	
Pr. Cal.	e	30	S. ANDREW Apost. & Mar.	62

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeere of our Lord
Calends.	f	1		
Non. 4	g	2		
Non. 3	A	3		
Pr. Non.	b	4		
	c	5		
Nones				
Id. 8	d	6	S. NICHOLAS, B. of *Myra* in *Lycia*.	342
Id. 7	e	7		
Id. 6	f	8	Concept. of MARIE.	1466
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12	*Winter Solstice.*	
Ids	d	13	S. LVCIE Virg. and Mart. at *Siracusa* in *Sicilie*.	305
Cal. 19. *Ian*	e	14		
Cal. 18	f	15		
Cal. 17	g	16	O SAPIENTIA, an *Antiphona* heretofore sung in the Church (for the honor of Christs *Aduent*) from	
Cal. 16	A	17		
Cal. 15	b	18		
Cal. 14	c	19		
Cal. 13	d	20		
Cal. 12	e	21	this day til *Christmas* Eue.	
Cal. 11	f	22	S. THOMAS, Apost. & Mar.	35
Cal. 10	g	23		
Cal. 9	A	24	*Fest.*	
Cal. 8	b	25	The Nativity of our LORD.	1
Cal. 7	c	26	S. STEPHEN the first Mart.	34
Cal. 6	d	27	S. IOHN Euang. & Apost.	101
Cal. 5	e	28	INNOCENTS day.	1
Cal. 4	f	29		
Cal. 3	g	30		
Pr. Cal.	A	31	SILVESTER Bish. of *Rome*.	335

A TABLE OF THE MOVEABLE FEASTS,

WHICH HAVE NO FIXED PLACE IN THE *Calender*, as the reſt there mentioned haue, but vary euery yeere from one day of the *Moneth* to another, according to the poſition of *Eaſter*, and the Changes of the *Moone*,

WHEREVPON THAT day doth depend.

The yeer
of the L
1626
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A TABLE OF THE moueable Feasts.

The yeer of the L.	Septuagef. Sunday.	Easter day.	Ascension day.	Whitsun-day.	Aduent Sunday.
1626	Febr. 5	Apr. 9	May 18	May 28	Decē. 3
1627	Ian. 21	Mar. 25	3	13	2
1628	Feb. 10	Apr. 13	22	Iune 1	Nou. 30
1629	Febr. 1	Apr. 5	14	May 24	29
1630	Ian. 24	Mar. 28	6	16	28
1631	Febr. 6	Apr. 10	19	29	27
1632	Ian. 29	Apr. 1	10	20	Decē. 2
1633	Feb. 17	Apr. 21	30	Iune 9	1
1634	Febr. 2	Apr. 6	15	May 25	Nou. 30
1635	Feb. 25	Mar. 29	7	17	29
1636	Feb. 14	Apr. 17	26	Iune 5	27
1637	Febr. 5	Apr. 9	18	May 28	Dec. 3
1638	Ian. 21	Mar. 25	3	13	2
1639	Feb. 10	Apr. 13	23	Iune 2	1
1640	Febr. 2	Apr. 5	14	May 24	Nou. 29
1641	Feb. 21	Apr. 25	Iune 3	Iune 13	28

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RVLES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAIES BEGIN.

EASTER DAY (on which the reſt depend) is alwaies the firſt Sunday after the Full Moone, which beginneth next the Equinoctiall of the Spring in *March*.

Septuageſima	Sunday is	9	weekes before EASTER
Sexageſima		8	
Quinquageſima		7	
Quadrageſima		6	

Rogation Sund.	is	5. weeks	after EASTER.
Aſcenſion day.		40. days	
Whitſunday		7. weeks	
Trinity Sund.		8. weeks	

ADVENT SVNDAY is alwayes the neereſt

neereſt Sunday (whether before or after) to the Feaſt of S. *Andrew*, or that Sunday which falleth vpon any day from the 27. of *Nouember*, to the 3. of *December* incluſiuely.

THE FASTING DAIES OF THE CHVRCH,

Or

Dayes of ſpeciall Abſtinence and Deuotion.

THe fortie daies of LENT.

2 The *Ember* weekes at the foure Seaſons, being the

Wedneſday, Friday, and Saturday after the firſt Sunday in *Lent*. the Feaſt of *Pentecoſt*. *Holy Croſſe*. Septemb. 14. S. *Lucies* day. Decemb. 13.

3 The

3 The three *Rogation daies*, which be the *Munday*, *Tuesday*, & *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

4 The Euens, or Vigills before

- The Natiuity of *Christ*.
- The Purification } of the blessed *Virgin*.
- The Anuntiation } of the blessed *Virgin*.
- The Natiuity of S. *Iohn Baptist*.
- S. *Matthias* } day.
- S. *Peter* } day.
- S. *Iames* } day.
- S. *Bartholomew* } day.
- S. *Matthew* } day.
- S. *Simon* & *Iude* } day.
- S. *Andrew* } day.
- S. *Thomas*, and } day.
- *All Saints* } day.

5 It hath been also an ancient religious custome to fast *All the Fridaies* of the yeere, except those that fall within the Twelue dayes of *Christmas*.

The

The Times wherein Marriages *are not vſually ſolemnized.*

From	*Aduent* Sunday,	vntill	8. dayes after the *Epiphany.*
	Septuag. Sunday,		8 dayes after *Easter.*
	Rogation Sunday,		*Trinity* Sunday.

Some of theſe being Times of ſolemne Faſting and Abſtinence; ſome of Holy Feſtiuity and Ioy; both fit to be ſpent in ſuch ſacred Exerciſes, without other vnneceſſary Auocations.

THE SVMME OF THE CATHOLIKE FAITH, CALLED THE APOSTLES CREED:

Diuided into Twelue Articles.

1 I Beleeue in God the Father Almightie, Maker of Heauen and Earth.

2 And in Iesus Christ his only Son our Lord.

3 Who was conceiued by the Holy Ghost, borne of the Virgin Mary.

4 He suffered vnder Pontius Pilate, was crucified, dead and buried.

5 He descended into Hell: the third day he rose again from the dead.

6 Hee ascended into Heauen, and sitteth on the right hand of God the Father Almightie.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleeue in the Holy Ghost.

9 The Holy Catholike Church, the Communion of Saints.

10 The

10 The forgiuenesse of sinnes.
11 The Resurrection of the body.
12 And the Life euerlasting. *Amen.*

☞ *By this* Faith, (*into which, and none but which, all Christians are baptized,*) *we learne to beleeue*

Catechis. in the B. of Com. Prayer.

1 *In God the Father, who hath made vs, and all the world.*

2 *In God the Sonne, who hath redeemed vs and all mankinde.*

3 *In God the Holy Ghost, who doth sanctifie vs, and all the chosen people of God.*

THE LORDS PRAYER DIVIDED INTO SEVEN PETITIONS.

The Preface.

Matth. 6. Our Father which art in Heauen.

The Petitions.

HAllowed be thy Name.
2. Thy Kingdome come,

3 Thy

3 Thy will be done in earth, as it is in Heauen.

4 Giue vs this day our daily bread.

5 And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

6 And lead vs not into temptation.

7 But deliuer vs from euill.

The Doxologie.

For thine is the Kingdome, the power, and the glory, for euer. *Amen.*

☞ *This* Prayer *is the foundation whereupon, and the Patterne whereby all our other Prayers muſt be framed. In it we deſire* * *God our heauenly Father, who is the Giuer of all Goodneſſe, to ſend his grace vnto vs, and all others; that we may* 1 *worſhip him,* 2 *ſerue him, and* 3 *obey him, as wee ought to doe. And wee pray vnto Him, that he would* 4 *ſend vs all things, which be needfull both for our ſoules and bodies; that hee would bee* 5 *merciſfull vnto vs, and forgiue vs our ſinnes; that it would pleaſe him to* 6 *ſaue and defend vs in all our temptations, and* 7 *preſerue vs from all dangers both ghoſtly and bodily. And foraſmuch as we truſt he*

Catechiſ. in the B. of Com Prayer.

* The Preface.

1 Petition. 2. 3.

4

5

6

7

The Concluſion.

he will doe all this of his mercy & goodnesse, through our Lord Iesus Christ, therefore we say, Amen, So be it.

THE TEN COMMANDEMENTS.

The first Table.

I.

Exod.20. GOd spake these words, and said, I am the Lord thy God, Thou shalt haue none other Gods but me.

II.

Thou shalt not make to thy self any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and shew mercy vnto thousands in them that

that loue me, and keepe my Commandements.

III.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

IV.

Remember that thou keepe holy the Sabbath day. Sixe daies shalt thou labour, and doe all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou and thy son, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and thy mother, that thy daies may bee long in the land which the Lord thy God giueth thee.

VI.

Thou ſhalt doe no murther.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteale

IX.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

X.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

THE DVTIES INIOYNED, AND THE SINS FORBIDDEN IN THE TEN COMMANDEMENTS.

☞ *Which may ſerue for a direction to know, or to make knowne our manifold offences againſt God and man.*

THE

The duties of the first Commandement.

1. *Thou shalt haue no other Gods, &c.*

TO *acknowledge* the eternall *Deitie* of the onely true God.

2 To *worship* him with all *inward* deuotion of our soules.

3 To *loue, honour*, and *obey* him for his *owne* sake.

4 To *feare* and call vpon him, to *trust* and *beleeue* in him, and *none* but him, all the dayes of our life, without giuing any share of his honour to *Angels*, or *Saints*, or any other Creature.

Offenders against the first commandement.

THey that by their euill disposition endeauour to perswade themselues that there is *no* God.

2 They of whom God is altogether vnapprehended, and who passe a-

way their time as if there were no God at all, without any desire or care to know him as a rewarder of the good, and a punisher of the euill doers.

3 They that imagine, or wickedly fancy and worship any *more gods* than one.

4 They that preferre, or *loue* anie thing whatsoeuer before the seruice & will of God.

5 They that by *dispaire* distrust him, or by boldnesse presume vpon him.

6 They that beleeue him not, and are vnstable or *doubtfull* in the truth of that Faith which he hath reuealed.

7 They that *tempt* Him to shew his power without cause, and are not content with the ordinary wayes and meanes that hee hath ordained for all things.

8 They that vse inchantments, witchcrafts, sorceries, superstitious obseruation of dayes, prediction of fortunes, inuocation of spirits, or any other creatures; which be all the wicked inuentions of the deuill.

The dueties of the second Commandement.

2. *Thou shalt not make to thy self, &c.*

TO apprehend God as an infinite and incomprehensible Essence, without any *form* or *shape* of our owne fancying or framing, wherby to make a representation of him.

2 To honour & worship him with the lowly reuerence, euen of our Bodies also.

3 This to bee *religiously* done vnto him, and vnto *none* but him; to his diuine Essence, and not to the *Images* that men may vainly frame of him.

4 This also to be done *purely*, without any such outward and solemne worship to bee giuen either to the *person*, or to the *Image* of Saint, or Angell, or any other creature whatsoeuer,

Offenders of the second Commandement.

THey that fancie to themselues anie likenesse of the Deitie, or frame and make anie *Image*, either of God the Blessed Trinitie, or of God the Father, who neuer appeared to the world in a visible shape.

2 They that make any other *Images*, or the likenesse of any thing whatsoeuer (bee it of *Christ*, and his *Crosse*, or be it of his blessed *Angels*,) with an intent to fall down and worship them.

3 They that are worshippers of idols, or representments of false gods.

4 They that are worshippers of *Saints Images*, and out of a false opinion of promeriting the protection of the blessed *Virgin* or any other *Saint* of God, do giue a religious adoration to those vsuall representments which be made of them.

5 They also that are no due worshippers of God himselfe, that fall not lowly downe before his presence, religiously to adore him aswell with their bodies as their soules.

6 They

6 They that rudely refuse, or carelesly neglect to kneele, bow, and prostrate themselues, to vncouer their heads, or to stand with seemely awe and reuerence before the presence of his Maiestie, as at all times of his seruice, so chiefly at the *times*, and in the *places* of his *publicke worship*.

7 They that regard not the threatnings of his vengeance vpon them that transferre his honour to any other, nor the promises of his mercies vpon them that duly worship him.

The duties of the third Commandement.

3. *Thou shalt not take the Name of, &c.*

TO honour the most holy and reuerend Name of God.

2 To speake of it with religious awe and feare, and that in matters serious and weightie onely.

3 To vse both it, and all things that are consecrated vnto it, hauing his

Name and ſtampe vpon them, with all due regard.

Offenders againſt the third Commandement.

THey that account no more of the Great Name of God than of another *common* thing.

2 They that vſe vain and cuſtomarie *ſwearing*.

3 They that in matters ſerious ſweare falſly, and *periure* themſelues.

4 They that abuſe the Name of God, or any of his creatures, to *curſing* and bitter execrations.

5 They that make raſh oathes, and ſudden inconſiderate, or light *vowes* for things vnlikely, vnlawfull, vnprofitable, hurtfull, or impoſſible to be performed.

6 They that breake any holy, ſolemne, lawfull, and deliberate *vowes*.

7. They that *murmure* againſt God, or *blaſpheme* his Name.

8 They that make *curious* and *wanton queſtions* concerning the Nature, the Actions, and the *ſecret Decrees* of God, not contenting themſelues with that which hee hath reuealed

uealed in his Word.

9 They that contemne his *Saints*, that prophane his *Temples*, that ſlight his *Sacraments*, that regard not his *ſeruice*, that vſe and ſpeake of theſe, as of common things, whereas they haue Gods *marke* vpon them, being ſet apart and dedicated to the ſeruice of his moſt Holy and fearfull *Name*.

The duetie of the fourth Commandement.

4. *Remember that thou keepeſt holy, &c.*

AS *men* to keepe holy *one* day of *ſeuen*.

2 As *Chriſtians*, to keepe *that* day of the *ſeuen*, which (becauſe Chriſt hath inſtituted it) is called, *The Lords day*; and his Church hath euer ſo obſerued it.

3 Vpon this Day to giue God a *ſolemne* and a *publicke* worſhip in the Congregation of his Saints.

4 To reſt from vnneceſſarie *ſeruile*

labours, and the *common affaires* of the world.

5 To giue *almes* of what wee haue, and to ſhew forth our *charitie* in works of *mercy* and *deuotion*, as wee are able to performe them vnto others.

Offenders againſt the fourth Commandement.

THey that put no difference betweene this ſolemne *Feſtiuall*, and the *common* daies of the *weeke*.

2 They that ſet themſelues to needleſſe, worldly, and *ſeruile affaires* vpon the *Sunday*, or ſuffer thoſe ouer whom they haue authoritie (as being their Husbands, Parents, Maſters, or lawfull Gouernours) to doe the like, or any way to *neglect* the holy duties of the day.

3 They that ſpend it away in idle and vaine *ſports*; that eate and drinke, or diſcourſe, or ſleepe it away.

4 They that *neglect* to bee duly *preſent* and *aſſiſtant* at the *publicke Seruice* of the Church, whereby God hath this day his ſolemne Homage and *worſhip* done him.

5 They

uealed in his Word.

9 They that contemne his Saints, that prophane his Temples, that slighe his Sacraments, that regard not his seruice, that vse and speake of these, as of common things, whereas they haue Gods marke vpon them, being set apart and dedicated to the seruice of his most holy and fearfull Name.

The Dueties of the fourth Commandement.

4. *Remember that thou keepest holy, &c.*

AS men, to keepe holy one day of seuen.

2 As Christians, to keepe that day of the seuen, which because Christ arose on it, is called The Lords day: & his Church, according to Apostolical institution, hath euer obserued it.

3 Vpon this day to giue God a solemne and a publicke worship in the Congregation of his Saints.

4 To rest from vnnecessarie seruile

labours and the common affaires of the world.

5 To giue almes of what we haue, and to shew forth our charity in works of mercy and deuotion, as we are able to performe them vnto others.

Offenders against the fourth Commandement.

THey that put no difference betweene this solemne Festiuall, and the common daies of the week.

2 They that set themselues to needlesse, worldly, and seruile affaires vpon the Sunday, or suffer those ouer whom they haue authority (as being their Husbands, Parents, Masters, or lawfull Gouernours) to doe the like, or any way to neglect the holy dueties of the day.

3 They that spend it away in idle and vaine sports; that eate and drink, or discourse, or sleep it away.

4 They that neglect to be duly present and assistant at the publike Seruice of the Church, wherby God hath this day his solemne Homage and worship done him.

5 They

5 They that refuse to giue their *almes*, and doe other the *works of mercie* and *Charitie*, according to their owne power, and the necessitie of other good Christians.

6 They that vnder a pretence of seruing God more strictly than others (especially for hearing and meditating of Sermons,) doe by their *Fasts*, and certaine *Iudaizing obseruations*, condemne the ioyfull *Festiuitie* of this *High* and *Holy day*, which the Church allowes aswell for the *necessarie recreation* of the Body in *due time*, as for *spirituall exercises* of the soule.

The dueties of the fifth Commandement.

5. *Honour thy Father and thy Mother, &c.*

TO loue, honour, and obey our *Father* and *Mother* with all lowlinesse and reuerence.

2 To *succour*, help, and serue them at their *need*.

3 In like manner, faithfully to serue, honour, and humbly obey the *King*; to reuerence his sacred power, and his Soueraigne Authority ouer vs.

4 To liue by his *lawes* and *commandements*, according to Gods blessed Word and Ordinance, and not at our owne pleasure, to do what we will.

5 To liue in an orderly and quiet subiection to the Kings subordinate *Magistrates*; to our *Husbands*, *Masters*, *Tutors*, and *Gouernours*, with all fidelitie;

6 To submit our selues lowly and reuerently to them that are our *spirituall Guides*, and Fathers, the *Prelates* and *Priests* of Gods Church.

7 Finally, to carry our selues meekly to all, and humbly to them that bee our *Betters* in anie kinde or degree whatsoeuer; not denying them their due loue and regard that be our *inferiours*, or vnder our authority.

Offenders against the fifth Commandement.

THey that disobey the *lawfull* commands of their *Father* or *Mother*.

2 They

2 They that *neglect*, or *despise*, or *grieue* their persons.

3 They that *murmure*, *mutine*, *rebell*, and *dishonour* the King, either by denying *reuerence* to his Person, or *obedience* to his Lawes, or *due maintenance* to his State.

4 They that are vndutifull to their *Husbands*, *Masters*, and *Gouernours*, in such matters as bee within their power and authority.

5 They that neither reuerence the persons, nor obey the precepts, nor care for the authority of their *Ecclesiasticall Gouernours*.

6 They that giue offence by *disregard*, of any, specially of them that are *more aged*, & better than themselues.

7 They that are *vnthankfull* to their *Benefactors*.

8 They that neglect to giue vnto their *wiues*, their *children*, their *kinred*, their *neighbours*, or any their *inferiours* that loue and regard which seuerally belongs vnto them.

The

The Dueties of the sixth Comandement.

6. Thou shalt doe no murther.

TO protect and preserue, as much as in vs lies, the *person* or the *life* of anie man whatsoeuer.

2 To procure *peace* & *loue* among all sorts of people.

Offenders against the 6. Commandement.

THey that *murder themselues*, or studie and vse meanes to *hasten* their owne death.

2 They that *destroy* the *liues* of other men, or *consent* to haue them destroyed; and offer any *violence* or *hurt* to their persons.

3 They that beare any *anger*, *enuie*, *hatred*, *malice*, *vncharitablenesse*, or any kind of *mischieuous indignation* against others.

4 They that be sowers of *strife* and *sedition* among any men whatsoeuer.

5. They that are giuen to *reuenge* and *oppression*.

6 They that are *priuie* to any *conspira-*

ſpiracies againſt the *liues* or bodies of other men, and reueale them not.

7 They that *feed* or *clothe* not him who is ready to *periſh* with hunger and cold.

8 They that may, and *aſsiſt* him not, who at any time is in *danger* of hurt, or of the loſſe of his life.

9 They that haue no care of their owne *health* and *being*.

10 They that procure, or conſent to the procuring of *Abortiue* children.

The dueties of the ſeuenth Commandement.

7. Thou ſhalt not commit adultery.

TO keep our bodies in *temperance*, *ſobrietie*, and *chaſtitie*.

Offenders againſt the 7. Commandement.

THey that by *adultery*, *inceſt*, *fornication*, or any other *vncleannеſſe* defile the body.

2 They that are *laſciuious* in their ſpeech, *wanton* in their geſture, and *immodeſt* in their attire.

3 They that bee *vncleane* and *luſtfull*

full in their thoughts.

4 They that delight in *lewd* and *wanton companie*, in idle and *vnchaste songs*, in fond and *filthy discourse*.

5 They that are *luxurious* in their *diet*, and abuse their bodies, either by *gluttonie* or *drunkennesse*.

6 They that keepe open or priuate *stewes*, that sollicit, or consent vnto the fond loue, or vncleannesse of others.

7 They that presume to doe any thing beyond the bounds of modestie and *shamefastnesse*.

The Dueties of the eighth Commandement.

8. *Thou shalt not steale.*

TO preserue our neighbours *goods*, and to suffer euerie man to enioy what is his owne quietly and fairely to himselfe.

Offenders against the eighth Commandement.

THey that go about to hurt and impaire other mens *estates*, either by open wrong and violence, as by

spoiling

spoiling and *robbing* men of their goods; or by secret purloyning and deceit, as by *cheating* and cunning in bargaines, by *false weights* and measures, by all kinde of *beguiling contracts*, and by *vnlawfull suites* or *tricks* at the Law.

2 They that bee inordinate in *gaming*, and in vnneceſſarie *conſuming* or ſpending of their *goods*.

3 They that be immoderate in running into *debt*, to the loſſe and hinderance of their owne, or of any other mans eſtate.

4 They that by anie violence or fraud *detaine* and keepe other mens goods vnto themſelues.

5 They that are *couetous*, vniuſt, giuen to vſurie and oppreſſion.

6 They that *deceiue*, or *defraud* the KING of his *ſubſidies* and other *duties*; the *Prieſt* of his *Tithes* and *offerings*, the *Orphans*, &c. of their *Legacies*, the *Seruant* of his *wages*, and the like.

The

The Dueties of the ninth Commandement.

9. Thou ſhalt not beare falſe witneſſe, &c.

TO preſerue euery mans *good name*, to beare witneſſe to the *truth*, and to ſpeak well of them that deſerue not otherwiſe.

Offenders againſt the ninth Commandement.

THey that bring in *falſe witneſſe*, or *vniuſt accuſations* againſt any man.

2 They that openly *ſlander*, or ſecretly *detract* from his credit and eſtimation.

3 They that are giuen to *flatterie*, and to telling of *lies* or falſe tales.

4 They that inordinately *diuulge*, or blaze abroad other mens *faults* and infirmities.

5 They that *conceale the truth* to the preiudice of another, being required by iuſtice or charity, to giue teſtimonie thereunto.

The

The Dueties of the tenth Commandement.

10. *Thou ſhalt not couet thy neighbours, &c.*

TO *content* our ſelues with what wee haue of our *owne*, and with that eſtate of life whereunto God hath called vs.

2 To *couet* nothing that belongs to other men.

Offenders againſt the tenth Commandement.

THey who though they vniuſtly poſſeſſe not, yet *couet* and deſire that which is another mans, as his Wife, his Fortunes and the like.

2 They that *enuy* other mens wealth and proſperitie.

3 They that with *greedineſſe* hunt after the riches, pleaſures, and honors of this world.

4 They that hauing food and rayment, are *ouer-ſollicitous* and diſquieted in their minds for more.

☞ *Many*

☞ *Many other offences there be against Gods Commandements; some so obuious that they need not, and some so enormious that they would not be named: but both the one and other easie to be reduced vnto these that haue beene already specified.*

THE TWO PRECEPTS OF CHARITY, Or *The Lawes of Nature,*

Matth. 22. 1 TO loue God aboue all, for his own sake.

2 To loue all men as our selues for *Gods* sake, and to doe vnto others, as we would they should do vnto vs.

The Precepts of the Church.

1 TO obserue the **Festiuals* and Holy daies appointed.

2 To keep the **Fasting daies* with deuotion and abstinence.

3 To obserue the **Ecclesiasticall Customes* and *Ceremonies* established, and that without frowardnesse or contradiction.

*The Church *Calendar*
*The Rubrick after the *Nicen Creed*
*Can 6. and The Preface of Ceremonies.

4 To

4 To* repair vnto the publike Seruice of the Church for *Matins* and *Euensong*, *for *Sermons*, & other *holy offices* at times appointed, vnleſſe there be a iuſt and an vnfeigned cauſe to the contrarie.

5 To receiue the* *Bleſſed Sacrament* of the *Body* and *Blood* of Chriſt with frequent deuotion, and three times a yeere at leaſt, of which times *Eaſter* to be alwaies one.* And for better preparation thereunto, as occaſion is, to diſburthen and quit our conſciences of thoſe ſins that may grieue vs, or ſcruples that may trouble vs, to a learned and diſcreet prieſt, and from him to receiue aduice, and the benefit of *Abſolution*.

*Preface to the Book of Common Prayer.

*Rubrick at the end of the *Communion*.

*The ſecond Exhortation to bee read before the *Communion*. Biſhop *Ouerals*, and Biſhop *Abbotts* Articles in the Viſitation of their Dioceſſe.

The Sacraments of the Church.

THe principall, and truly ſo called, (as generally neceſſary to ſalnation) are *Baptiſme* and *The Lords Supper*.

The other Fiue, that is to ſay, *Confirmation*, *Penitence*, *Orders*, *Matrimonie*, and *Viſitation of the ſicke*, or *Extreme Vnction*, though they be ſomtimes called, & haue the name of Sacraments, yet

Catech. *of the Sacram.* S. Aug. *ep.* 118. Articles of Relig. *Artic.* 25. Acts 8. Ioh. 20. 1. Tim. 4. Epheſ. 5. Iames 5.

yet haue they not the like nature that the Two principall and true Sacraments haue.

The three Theologicall Virtues.

1. Cor. 13. Faith, Hope, and Charitie.

Three kinds of Good Works.

Matth. 6. Fasting, Prayer, and Almesdeeds.

Seuen Gifts of the holy Ghost.

Esay 11. The 1. Prayer in the forme of our Confirmation. 1. The Spirit of Wisedome, 2. and Vnderstanding. 3. The Spirit of Counsell, 4. and Ghostly Strength. 5. The Spirit of Knowledge, 6. and Pietie. 7. The spirit of a holy & a godly Feare.

The Twelue Fruits of the Holy Ghost.

Gal. 5. Loue, Ioy, Peace, Patience, Mercy, Goodnesse, Long-suffering, Meekenes, Faith, Modestie, Shamefastnesse, Sobriety.

The Spirituall works of Mercy.

Matth. 18. Iam. 5. Gal. 6. Prou. 27.
1. To instruct the Ignorant.
2. To correct offenders.
3. To counsell the doubtfull.
4. To comfort the afflicted.

5 To suffer iniuries with patience. Eccles. 8.
6. To forgiue offences and wrongs. Rom. 15.
7. To pray for others. Mark. 11.

The Corporall workes of mercy.

1. To feed the hungry, and to giue drinke to the thirstie. Matth. 25
2. To clothe the naked. Math. 25
3. To harbor the stranger & needy. Tob. 1.
4. To visit the sicke. Esay 58.
5. To minister vnto prisoners and captiues. Tob. 12.
6. To bury the dead.

The eight Beatitudes.

Blessed are the poore in spirit, for theirs is the Kingdome of Heauen. Matth. 5.

2. *Blessed* are they that mourne, for they shall receiue comfort.

3. *Blessed* are the meeke, for they shall receiue the inheritance of the earth.

4. *Blessed* are they that hunger and thirst after righteousnesse, for they shal be satisfied.

5. *Blessed* are the mercifull, for they shall obtaine mercy.

6. *Blessed* are the pure in heart, for they

they shall see God.

7. *Blessed* are the Peacemakers, for they shall be called the Children of God.

8. *Blessed* are they that suffer persecution for righteousnesse sake; for theirs is the Kingdome of Heauen.

Seuen deadly sinnes, as they are commonly so called.

Gal. 5. 1. Pride, 2. Couetousnesse, 3. Luxurie, 4. Enuy, 5. Gluttonie, 6. Anger, 7. Sloth.

The contrary vertues.

1. Humilitie, 2. Liberalitie, 3. Chastity, 4. Gentlenesse, 5. Temperance, 6. Patience, 7. Deuout and earnest seruing of God.

QVATVOR NOVISSIMA,

OR,

The foure last things that befall any men.

Matth. 25. Heb. 9. Death. Iudgement. Hell or Heauen.

A COLLECTION OF PRIVATE DEVOTIONS, FOR THE HOVRES OF PRAYER,

D

OF THE ANCIENT AND ACCVSTOMED TIMES OF PRAYER in generall.

AT all times, and in all places to giue thanks and praise vnto Almighty God our heauenly Father, with all manner of deuout Prayer and Supplication, is no more than our very meet, right, and bounden Duety. [a] *But in as much as the common imployments of most, and the naturall infirmi-*

a S Basil in Reg. In.

ties of all sorts of peop'e be so great, that whiles they haue this body of flesh vpon them, they cannot possibly attend the heauenly Exercise of Prayer and Thanks-giuing without any Intermission at all: it hath therefore been the custome of religious and godly persons in all ages, to appoint themselues certaine set Times *and* Houres *of the day, wherein to performe their Deuotions. By which meanes it came to passe, that as other* [b] *careless people spent the whole day either in their owne affaires, or pleasures, these men bestowed it, or the chiefe and more eminent parts of it at least, in the affaires and seruice of God.*

b S. Chrysost. hom. 59. ad pop Antioch.

* Luc. 18. 1.

They that vnderstood Christ's Parable so, as if * men ought alwaies to pray, *and to doe nothing else, mistooke the matter, and were put into the* [c] *Catalogue of Heretickes*

c S. Aug. de hæres l. 57. & epist. 121. ad Prob.

tickes for their labour. They on the other ſide, that went about to take away all ſet Times of Prayer, to maintaine their affected libertie, and to doe it onely when they liſt, haue deſerued no leſſe blame, and incurred no milder cenſure. Wiſe men haue gone an euen path, and expounding the Scripture, for continuall Prayer, by the continuall Practice of the Church, haue neither one way, nor other, offered any violence to Deuotion. Iſid. de eccleſ. off. l. 1. cap. 22.

The Practice then of old hath been, ſo to keepe vp Prayer, that men might keepe vp themſelues withall. [d] Three times a day to performe this Dutie; and otherwhiles [e] Seuen times a day to doe it, was K. DAVIDS ſacred reſolution; but Three times a day, howſoeuer, [at Euening, & Morning, and at Noon-day,] was his cuſtome to pray, and that [inſtantly,] in ſolemne

d Pſal. 55. 18.

e Pſa. 119.

lemne and deuout manner. After him, the great Prophet of God that liued in Babylon *accustomed himselfe to kneele vpon his knees, and in his chamber to pray* three times
.6. *a day towards* Ierusalem, [f] *(saith the story)* as hee was alwaies wont to doe.

From which holy Examples, it afterwards came to passe, that what was by them so religiously obserued vnder the Law, three times *a day (at least) to offer vp prayers and thankes giuing to Almightie God,*
n.28 *besides the* [g] Morning *and the* Euening sacrifice, *was by Christians as piously continued and practised vnder the Gospell also; both Iewes and Christians being in this duty but equall seruants to the same* Trinitie, *the God both of Law and Gospell.* It is from the
ypr. Prophet DANIEL *(saith* Saint [h] CYPRIAN) that wee Christians

Isid. etym. lib.6.c.vlt.

ſtians haue our THIRD, our SIXT, and our NINTH houre of Prayer, which we duly obſerue in reuerence of the BLESSED TRINITY.

Beſides theſe (ſuch was the ardor of ancient pietie) they added yet more, and aſwell in imitation of King DAVIDS *holy Reſolutions before mentioned, as alſo in honour of thoſe times, which the ſpeciall Actions of God, and of our Sauiour, had in a manner made ſacred vnto them, they* augmented their houres of Prayer, (i *ſaith that old godly Father) and made their Deuotions more frequent and feruent than they were before.*

S. *An.* lib. 3. Virgi

i S. C. ibid.

Such are theſe Houres & Prayers *that hereafter follow; which be not now ſet forth for the countenancing of their Nouelties that put anie truſt in the bare recitall onely of a few Praiers, or place any*

vertue in the beadroll or certaine number of them at such and such set-houres; but for the heartie imitation of that Ancient and Christian pietie, to whom the distinction of Houres *was but an orderly and vsefull, no superstitious or wanton performance of their duties.*

And surely, so small a part of our Time taken vp from other common actions, if not perhaps from doing ill, or doing nothing; and so small a Taske, though but voluntarily imposed vpon our selues for Gods seruice, will neuer vndoe vs, nor euer prone to be an abridgement of our Christian libertie, who say, our delight is to be * numbred with the Saints *of old, and professe euery day, that* a Gods seruice is perfect freedome.

* In the *Te Deum*

a In the 2. Coll. for Morn. Pr.

CERTAINE CHOICE SENTENCES OVT OF HOLY SCRIPTVRE,

Whereby the frequency of Prayer and Deuotion is highly commended *vnto vs*

PSAL.34.15.

THe Eyes of the Lord are ouer the righteous, and his Eares are open vnto their Prayers.

MATTH.7.7.

Aske, and it shalbe giuen you; seek, and yee shall finde; knock, and it shall be opened vnto you.

MARK.13.35.

Watch and pray, for yee know not at what houre the Lord will come.

LVK.11.8.

Because of his importunity, hee will rise, and giue him what he needeth.

LVK.18.1.

It behoueth alwaies to pray, and not to be weary.

LVK.18.7.

And shall not God heare, and auenge his seruants, that pray night & day vnto him?

EPHES 6.18.

Pray alwaies with all maner of Praier and Supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints.

1.THES.5.17.

Pray without ceasing. And in all things giue thankes: for this is the will of God in Chist Iesus.

1.TIM.2.1.

I will therefore that first of all Prayers and Supplications, Intercessions and Giuing of Thankes bee made for all men; for Kings, and for all that are in authority, that we may leade a quiet and a peaceable life in all godlinesse [illegible] Honestie: for this is good, and ac[illegible] [illegible]ht of God our [illegible]

ther, who will haue all men to bee saued, and to come to the knowledge of his truth.

IAM. 5. 16.

The effectuall feruent Prayer of a righteous man auaileth much.

REVEL 5. 8.

The Prayers of the Saints are like the golden vials, that are full of sweete Odours.

S. GREG. NYSSEN. *hom. de orat.*

PRayer is a worke of the same dignitie and honour, wherein the Angels and Saints of Heauen themselues are imployed. It is an Aduocate for the guiltie, a Redemption for the captiue, a Rest for the wearied, & a Comfort for the sorrowfull. It is our watch-towre whileſt we sleepe, and our safeguard whileſt we are awake.

S. CHRYSOST. *de orando Deum*

When I see a man that loueth not his Prayers, and is not frequent at his Deuotions, I shall presently conclude him

him to be a miserable creature, and to haue nothing in him at all, that is worthy of commendation.

IDEM, *ibid.*

As the light of the Sunne is to the Eye of the Body; so is prayer to the Soule.

IDEM, *ibid.*

I cannot but admire and wonder at the great loue of God towards man, for vouchsafing him so high an honor, as familiarly to speake vnto him by prayer.

IDEM, *Homil. contra Pseudo-Proph.*

Heare how the blessed Apostle cryeth out vnto vs to bee instant in prayer, to pray without ceasing; that is, though not euery minute of our life without intermission, yet that as long as we liue, and vpon all occasions, we neuer giue ouer prayer, but still and still continue in it. Pray therefore when thou art at home in thy house, and when thou art abroad in thy iourney. Pray when thou lyest downe, and when thou risest vp. But when thou prayest, pray with humility, &c.

PIOVS

PIOVS EIACVLATIONS,

OR,

Short PRAYERS, to be committed vnto perfect memorie, for our first Holy Exercise *in the beginning of the Day:*

According to the direction of S. AMBROSE in his third Book *de virgin.*

When we first awake.

Psal. 13.

LIghten mine eyes, O Lord, that I sleep not in death.

Ephes. 5.

Awake thou that sleepest, and arise from death, and Christ shal give thee light.

Psal. 119.

Open thou mine Eyes, O Lord, that I may see the wonders of thy Law.

At

At our vprising.

IN the Name of the Father, and of the Sonne, and of the Holy Ghost, Amen. Blessed bee the holy and vndiuided Trinitie, now and for euermore.

Or this.

IN the Name of our Lord Iesus Christ, who was crucified for me, I arise from mine owne rest, to do him seruice. He by his Crosse and Passion, saue me, bless me, gouerne mee, and keepe mee this day and for euer. Amen.

Psal. 3. I layd mee downe and slept, and rose vp againe, for the Lord hath sustayned me.

At our Apparrelling.

According to the direction of S. Basil, *orat. in Martyr.* IVLIT.

CLothe mee, O Lord, with the Ornaments of thy heauenly Grace,

Grace, & couer me with the Robes of righteousnesse.

Put yee on the Lord Jesus Christ, and make no prouision for the flesh to fulfill the lusts thereof, Rom. 13.

At the washing of our hands.

WAsh me cleane, O Lord, from my wickednesse, and purge me from my sins. Ps.

Cleanse me, O God, by the bright fountaine of thy mercy, and water me with the dew of thine abundant grace, that being purified from my sinnes, I may grow vp in good workes, truly seruing thee in holinesse and righteousnes all the daies of my life.

And then humbly commending our selues to Gods protection, vpon our knees.

INto the hands of thy blessed protection and vnspeakeable mercie, O Lord, I commend this day my soule and my bodie, with all t

faculties, powers, and actions of them both, beseeching thee to bee euer with me, to direct, sanctifie, and gouerne mee in the wayes of thy Lawes, and in the workes of thy Commandements; that through thy most mighty protection, both here and euer I may be preserued in body and soule, to serue thee the only true God, through Jesus Christ our Lord. Amen.

At our going abroad.

Psal. 25. SHew me thy waies, O Lord, and teach me thy pathes,

Psal. 5. Lead me, O God in the way of thy truth, and guide me for thy mercies sake.

Psal. 91. O giue thine Angels charge ouer me, to keep me in all my waies.

When wee heare the Clocke at any houre of the day.

Psal. 90. TEach mee, O Lord, to number my daies, that I may apply my heart vnto wisedome.

Our

A DIVINE HYMNE, preparatiue to *Prayer.*

VVHen to thy God thou ſpeak'ſt
O creature meane,
Lift vp pure hands,
lay downe all foule deſires:
Fixe thoughts on heauen,
preſent a conſcience cleane;
Such holy balme
to mercies throne aſpires;
Confeſſe faults guilt,
craue pardon for thy ſin:
Tread holy pathes,
call grace to guide therein.

It is the Spirit
with reuerence moſt obey
Our Makers will,
to practiſe what he taught.
Make not the fleſh
thy Counſell when thou pray
'Tis enemy
to euery vertuous thought:

It is the foe
we daily feed and cloath,
It is the prison
that the soule doth loath.

Euen as *Elias*
mounting to the skie,
Did cast his Mantle
to the earth behind:
So when the heart
presents the prayer on high,
Exclude the world
from traffick with the mind.
Lips neere to God,
and ranging heart within,
Is but vaine babling
and conuerts to sin.

Like *Abraham*
ascending vp the hill
To sacrifice,
his seruants left below,
That he might act
the Great Commanders will,
Without impeach
to his obedient blow;
Euen so the soule
remote from earthly things
Should mount saluation's shelter,
mercie's wings.

Nothing more gratefull
in the Higheſt Eyes;
Nothing more firme
in danger to protect vs;
Nothing more forcible
to pierce the skies,
And not depart
till mercy do reſpect vs:
And as the ſoule
life to the body giues,
So Prayer reuiues
the ſoule, by Prayer it liues.

THE HOVRES OF PRAYER.

AN ADVERTISEMENT CONCERNING THE DIVISION OF THE HOVRES FOLLOVVING.

IT appeareth both by the Histories of the Iewes, and by plaine obſeruations out of the New Teſtament, that the ſpace of the day from the Morning to the Euening was ſolemnely diuided into foure equall parts, which they called Houres [to wit,] the Firſt, the Third, the Sixth, and the Ninth. The Firſt Houre comprehended the whole ſpace from the Sunne being riſen, about ſixe of the clocke in the Morning after our account, till Nine, or thereabouts. The Third Houre began from thence, and laſted till High-noone with vs. The

Sixth, *from thence to our* three *of the clocke after Noone. The* Ninth, *from that houre, to the Veſpers, or* Euenſong, *about* ſixe *in the Euening, or ſun-ſet. And what was done in any part of theſe* foure *ſpaces was indifferently taken, and ſaid to be done in that* Houre, *whereunto euery ſpace of time was allotted.* In *which reſpect,* S. MARKE, *chap.* 15. 25 *ſaith,* It was the THIRD Houre when they crucified Chriſt: *and yet* S. IOHN, *chap.* 19. 14. *ſaith,* It was about the SIXT Houre *before hee was yet crucified. Nor is there any contradiction at all betweene theſe two Euangeliſts;* S. MARKE *vnderſtanding the laſt part of the* Third Houre, *which was now at the very end; and* S. IOHN *meaning, that it was now neere vpon the beginning of the* Sixt Houre, *which was immediately to follow; the ending of the* Third, *and the beginning of the* Sixt *being both one, and the ſame point of time.*

THE FIRST HOVRE, OR, THE MORNING PRAYERS.

☞ Which haue been diſtinguiſhed. but of late times, being anciently both one Houre of Prayer. RADVL. DE RIVO. *in lib. de Can, obſeru. propoſ.* 14.

THE ANTIQVITIE OF THE MATTINS, OR, MORNING PRAYER.

DEDVCED ASWELL FROM THE TESTIMONY of the ſacred Scriptures, as from the holy Fathers of the Church.

IN the *Primitiue Church it was daily the firſt ſpeech which thoſe good Chriſtians vſed, and the firſt thing they did,* Ante omnia adoremus Dominum, qui fecit nos, (i.)

[*Before we doe any thing, let vs fall down & worship the Lord that made vs.*] *They would serue God first, and then serue themselues;* as S. IEROME, *tells the story of* HILARION; *When hee and his company were somewhat early inuited to their* Mornings *Refection in a vineyard,* Maledictus sit (*saith the Holy Man*) qui prius Refectionem Corporis, quàm Animæ quæsierit, reddamus Domino officium, oremus, psallemus, & sic properabimus, &c. (*i.*) [*Let him not prosper, that seekes to feede his Body, before he hath refreshed his Soule, or doth any thing, before he hath offered vp his* Prayers *and Prayses with all Deuotion to Almighty God, &c.*]

S. HIER. in vit. HILAR.

And many are the sacred directions, and pious examples of holy men in all ages before vs, whose custome it was euery day to begin Gods seruice, *when the day it selfe* began; *and to set apart the* first houre *of their* Morning *for the more cheerefull performance of their heauenly Deuotions, as by these subsequent* testimonies *may at large appeare.*

FROM

FROM THE HOLY SCRIPTVRES.

EXOD. 36. 3.

AND they brought their offerings vnto him euery MORNING.

NVMB. 28. 2.

My sacrifices for a sweet sauour, yee shall obserue to offer mee in their *due season*. The offering of the MORNING is for a continuall, and a daily offering.

I. SAM. I. 19.

And they arose VP EARLY IN THE MORNING, and worshipped before the Lord, and so returned to their house.

I. CHRON. 23. 30.

Their office was to waite and to stand euery MORNING, to thanke and praise the Lord.

IOB 38. 7.

The MORNING Starres sang together, and all the Sonnes of GOD shouted for ioy.

PSAL. 5.3.

My voyce ſhalt thou heare *betimes*, O Lord, early in the MORNING will I direct my prayer vnto thee.

PSAL. 59.16.

As for me I will ſing of thy power, and will prayſe thy mercy betimes in the MORNING.

PSAL. 63.1.

O God, thou art my God, EARLY will I ſeeke thee.

PSAL. 88.13.

Vnto thee haue I cryed, O Lord, and early in the MORNING ſhall my prayer come before thee.

PSAL. 92.12.

It is a good thing to giue thanks vnto thee, O Lord, and to tell of thy louing kindnes early in the MORNING.

PSAL. 130.6.

My ſoule ſtayeth vnto the Lord before the MORNING watch, I ſay, before the MORNING watch.

ESAY

ESAY 26.9.

With my ſoule haue I deſired thee, and with my ſpirit will I ſeeke thee early in the MORNING.

LAMENT.2.19.

Ariſe, and in the *beginning* of the watches, powre out thine heart like water before the Lord.

ECCLVS.39.5.

A wiſe man will giue his heart early in the MORNING to the Lord that made him, and will pray before the moſt High.

WISD.16.28.

That it might be knowne, we muſt preuent the Sun to giue thee thankes, O Lord, and at the *day-ſpring* to praiſe thee.

MARK.1.35.

And in the MORNING, IESVS riſing vp before day, went into a ſolitarie place, and there prayed.

MARK. 13. 35.

Watch ye therefore, for ye know not at what houre the Lord will come, whether in the MORNING, &c.

MATTH. 20. 1.

The Kingdome of Heauen is like vnto a man, which went out early in the MORNING to hire Labourers into his vineyard.

LVK. 1. 10.

And the whole multitude of the people were praying without, at the time of incense, *which was in the* MORNING.

MATTH. 26. 1.

When the MORNING was come, all the chiefe Priests and Elders of the people took counsell against IESVS, to put him vnto death. ☞ *Which the Fathers make one reason, why Christians vse to pray in the morning, that as Christs enemies did lose no time for their wicked designes against him; so Christs seruants should make like benefit of the same time to do him honour and seruice.*

The

The foure Euangelists.

It was early in the MORNING when IESVS arose from the dead.

FROM THE FATHERS.

Const. Apost. lib. 8. cap. 34.

LEt euery Christian begin his daies worke with Deuotion; praying first, and giuing thanks to God for his renewing of the MORNING light.

TERTVL. *Apologet. cap. 2.*

Of the ancient Christians, in the Emperour TRAIANS dayes, his Vicegerent PLINY had no worse thing to say, than that * their custome was to meet together at the DAYVNING OF THE DAY, and to worship Christ with Hymnes and Prayers as a God.

* *Plin. Secund. li. 10. ep. 67.*

S. CYPR.

* Infine.

S. CYPRIAN * *de orat. Dom.*

Besides the Houres which were anciently vsed, the Times of Prayer, and the Mysteries of Religion are now much encreased. We are vp betimes in the MORNING, that by our daily deuotions, the memory of our Lords Resurrection may be preserued and celebrated among vs.

S. ATHANAS, *de Meditat.*

Let the *Sun* when it RISETH, see the Psalter, or thy Prayer-Booke in thine hands.

S. BASIL. *in Reg. fus. disp. q. 37.* RVP. *de diuin. off. cap. 2.*

Before we doe any thing else, be we carefull to consecrate the *first-fruits* of the DAY, and the very BEGINNINGS of our holy thoughts vnto the seruice of God.

Id.

Id Ibid.

Let not the day when it commeth finde vs sleeping in our beddes, but awaken, and vp, and ready at our Prayers, according to his custome, whose *Eyes prevented the night-watches, &c.* Psal. 119.

Idem Epist. 63.

It is the common custome and vnanimous consent of all our Churches, to be vp early in the MORNING; and when with earnest and deuout teares they haue made confession of their sinnes vnto Almightie God, at length with Hymnes and Psalmes to praise him for his mercies.

Idem in Epist. 1. ad NAZIANZEN.

What greater blisse and happinesse can there bee, than thus on earth to imitate the Angels that are in Heauen, euery MORNING to honour and worship him that made vs all?

S. CHRYS.

S. CHRYS. *de Or. Deum. l. 1.*

It behoooueth vs therefore to RISE before the Sunne be vp, and so to order our time, that the course of our prayers may equall and answer the course of the day. For tell mee, with what face can wee behold the Sunne, vnlesse we worship him first, that hath made so glorious a light for vs?

S. AMBROS *in examer. lib. 5. cap. 12.*

Who blusheth not to heare the birds euery MORNING, how sweetly and solemnely they sing out their praises vnto God, and is so dull himselfe as not to doe the like?

Idem de Virg. lib. 3.

The Lords Prayer and the Apostles Creed, which doe seale vp our hearts vnto the seruice and loue of God, are daily to be repeated euery MORNING,

S. HIERONYM.

S. HIERON. *ad* LAETAM.

Let there bee one of good life and ſound Religion ſet ouer thy daughter, who by continuall example may both teach and allure her to riſe vp betimes to Prayer, and to ſing the MORNING Hymns, to the glorious praiſe of God

Idem ad EVSTOCHIVM.

Who is it that knoweth not the ordinary Houres of Prayer to bee the Third, the Sixt, & the Ninth Houre, with the MORNING & the Euening?

RAB. MAVR. *de* INST. CLER. *lib. 2. cap. 9.*

This HOVRE of Prayer is vniuerſally obſerued by the Church of Chriſt.

PREPARATORIE PRAYERS

To all the Hovrs that follow.

God be in my head & vnderſtanding.
God be in my eyes and in my ſeeing.
God be in mymouth & in myſpeaking
God be in my heart & in my thinking.
God be at my end and my departing.

Amen.

PReuent mee, O Lord, in all my doings with thy moſt gracious fauour, & further me with thy continuall helpe, that in all my workes begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

The

The Confession.

Almighty and most merciful Father, I have erred and strayed from thy ways like a lost sheep: I have followed too much the devices and desires of mine own heart: I have offended against thy holy laws: I have left undone, those things which I ought to have done, & I have done those things which I ought not to have done, and there is no health in me, but thou, O Lord, have mercy upon me miserable offender. Spare thou me, O God, which confesse my faults. Restore thou me that am penitent, according to thy promises declared unto mankinde, in Christ Jesus our Lord; and grant, O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The

The Prayer.

ALmighty God, the Father of our Lord Jesus Christ who desirest not the death of a sinner, but that he may turne from his wickednesse, and live, and hast promised to pardon them that truly repent, and unfeignedly beleeue thy holy Gospell; of thy mercy I beseech thee to grant mee true repentance and thy holy Spirit, that those things may please thee which I do at this present, and that the rest of my life hereafter may bee pure and holy, so that at the last I may come to thine eternall ioy, through Jesus Christ our Lord, Amen.

THE

THE MATTINS, OR MORNING PRAYER,

For the first HOVRE of the DAY.

OVr Father which art in heauen. Halloued bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them

them that trespasse against us. And leade us not into temptation: but deliuer us from euill. &c.

THE VERSICLES.

Vers. O Lord open thou my lips.
Resp. And my mouth shall shew forth thy praise.
Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

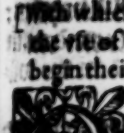
Glorie bee to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE

The *Venite*. PSAL. 55.

[With which S. AMBROSE faith, it was the vse of the Church in his time to begin their seruice.] *Serm. de Deip.*



O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King abone all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, & he made it: and his hands prepared the dry land.

O come, let vs worship, and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To

To day if yée will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted mée: proued mée, and saw my workes.

Fortie yéeres long was I grieued with this generation, and said: it is a people that doth erre in their hearts, for they haue not knowne my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE HYMNE.

Iam lucis orto sidere.

NOw that the Day-star doth arise,
Beg we of God with humble cries

Hurtfull

Hurtfull things to keepe away,
While we duly spend the day.
Our tongues to guide so, that no strife
May breed disquiet in our life:
To shut and close the wandring eye,
Least it let in vanities:
To keepe the heart as pure and free
From fond and troubled fantasie:
To tame proud flesh, while we deny it
A full cup, and wanton diet.
That when the Day-light shal go out,
Time bringing on the night about,
We by leaning worldly waies
May in silence sing Gods praise.

AMEN.

THE ANTIPHONA.

AS long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

PSAL. 8.

O Lord our Governour, how excellent is thy Name in all the world thou that hast set thy glorie above the heavens.

2 Out of the mouth of verie babes

babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower than the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: & thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh through the pathes of the seas.

9 O Lord our gouernour: how excellent is thy name in all thy world.

Glorie

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

PSAL. 19.

THe heauens declare the glory of God: and the firmament ſheweth his handie worke,

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voyces are heard among them.

4 Their ſound is gone out into all lands: and their words vnto the ends of the World.

5 In them hath he ſet a tabernacle for the Sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Gyant to runne his courſe.

6 It goeth forth from the vttermost part of the Heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wisdome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins: lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 24.

THe earth is the Lords, and all that therein is: the compasse of the World, and they that dwell therein.

2 For hée hath founded it vp-on the seas: and prepared it vp-on the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy Place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanity, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousnes from the God of his saluation.

6 This is the generation of them that seek him: euen of them that seek thy face: O Iacob.

7 Lift vp your heads, O yée gates, and be yée lift vp yée euer-lasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O yée gates, and be yée lift vp, yée euer-lasting

lasting dores: and the King of glorie shall come in.

10 Who is the King of glorie: euen the Lord of hosts, he is the King of glorie.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE ANTIPHONA.

AS long as I liue will I magnifie thee on this manner, and lift vp my hands in thy Name.

THE BENEDICTION.

BLessed are those that be vndefiled in the way, and walke in the Law of the Lord,

THE LESSON, OVT OF THE PROVERBS OF SALOMON.

The feare of the Lord is the beginning of wisedome. If sinners entise thee, doe not Thou consent vnto them. These fiue things doth the Lord hate, yea, seuen are an abomination vnto him: A proud Looke, and a lying Tongue, and Hands that shed innocent blood, an Heart that deuiseth wicked imaginations, Feet that be swift in running to mischiefe, a false witnesse that speaketh not the truth, and him that soweth discord among Brethren. In the multitude of words there will be sinne: but he that refraineth his tongue is wise. Feare God, and the King, and meddle not with them that are seditious.

Keepe

Kéepe innocencie, and doe the thing that is right, for that will bring a man peace at the last. Psal. 37.

Vers. Thy Testimonies are my delight, O Lord, and my Counsellors.

Resp. O Give me understanding, that I may learne thy Commandements.

THE SONG OF S. AMBROSE, DIVINELY COMPOSED WHEN S. AVGVSTINE was baptized by him,

AND

SVNG BY THEM BOTH in profession of their Faith, and honour of the blessed TRINITIE.

Te Deum laudamus.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father euerlasting.

To thee all Angels crie aloud: the heauens and all the powers therein.

To

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are ful of the maiestie: of thy glorie.

The glorious company of the Apostles: prayse thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: prayse thée.

The holy Church throughout all the world: doth knowledge thée.

The Father of an infinite Maiestie.

Thy honourable: true, and only Sonne.

Also the holy Ghost the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Son: of the Father.

When thou tookest vpon thée to

deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the Kingdome of Heauen to all beléeuers.

Thou ſitteſt on the right hand of God: in the glory of the Father.

Wee beléeue that thou ſhalt come: to be our Iudge.

Wee therefore pray thée helpe thy ſeruants: whom thou haſt redéemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: wee magnifie thée.

And we worſhip thy Name: euer world without end.

Vouchſafe, O Lord, to kéepe vs this

his day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

THE LAVDES, OR THE PRAISES AT MORNING PRAYER.

ALLELVIA. Prayse the Lord.

THE ANTIPHONA.

BLessed are they that dwell in thy house, they will be alwaies praising thee.

PSAL.

Psal. 148.

Praise the Lord of Heauen: praise him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yee starres and light.

4 Praise him all ye Heauens: and yee waters that be aboue the Heauens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer & euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee Dragons and all Deepes.

8 Fire and Haile, Snow and Va-

Vapours: Winde and Stoꝛme, fulfilling his Woꝛd.

9 Mountains and all Hills: fruitfull Trées, and all Cedars.

10 Beasts and all Cattell: Woꝛmes and feathered Foules.

11 Kings of the earth and all people: Pꝛinces, and all Judges of the Woꝛld.

12 Young Men and Maidens, old Men and Childꝛen, pꝛaise the Name of the Loꝛd: foꝛ his Name onely is excellent, and his pꝛaise aboue heauen and earth.

13 He shall exalt the hoꝛne of his people, all his Saints shall pꝛaise him: euen the childꝛen of Israel, euen the people that seꝛueth him.

Glory bee to the Father and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: woꝛld without end. Amen.

PSAL.

Psal. 149.

Sing vnto the Lord a new song: let the congregation of Saints prayse him

2 Let Israel reioyce in him that made him: and let the children of Sion bee ioyfull in their King.

3 Let them prayse his Name in the dance: let them sing praises vnto him with Tabret and Harp.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God bee in their mouth: and a two edged sword in their hands.

7 To bee auenged of the Heathen: and to rebuke the people.

8 To binde their Kings in chaines:

chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honor haue all his Saints.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his Noble actes: prayse him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse

4 Praise him in the Cymbals and Dances: prayse him upon the Strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let euery thing that hath breath: prayse the Lord.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE ANTIPHONA

LEt my mouth bee filled with thy prayse, that I may sing of thy glory & honour all the day long.

OR

OR,
THE SONG OF THE THREE CHILDREN,
CALLED BENEDICITE

All ye worckes of the Lord, bleſſe yée the Lord: praiſe him, and magnifie him for euer.

O yée Angels of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Heauens, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Waters that be aboue the firmament, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all yée powers of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Starres of heauen, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Showres and dew, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Windes of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Fire and Heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Winter and Summer bleſſe yée the Lord: prayſe him and magnifie him for euer.

O ye Dewes and Frosts, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Froſt and Cold, bleſſe ye the Lord: praiſe him and magnifie

nifie him for euer.

O yée Yce and Snow, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Nights and Dayes, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Light and Darkneſſe, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Lightnings and Clouds, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him, and magnifie him for euer.

O yée Mountaines and hills, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O all yée greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yée Wells, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Seas and Floods, bleſſe

ye

ye the Lord: praise him and magnifie him for euer.

O yée Whales, and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all yée Foules of the Ayre, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O all yée Beaſts and Cattell, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yée children of men, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O yée Prieſts of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Seruants of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Spirits and Soules of the righteous, bleſſe yée the Lord:

prayſe

prayse him and magnifie him for euer.

O yée holy and humble Men of heart, blesse yée the Lord: prayse him and magnifie him for euer.

O Ananias, Azarias and Misael, blesse ye the Lord: prayse him and magnifie him for euer.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE BENEDICTION.

BLessed is the wombe that bare Thee, O Lord, and the pappes that gaue Thee suck.

THE

THE LESSON.

MAT. 5. 3.

Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shal receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall bee called the Children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heauen.

Verse

Vers. Make me to go in the path of thy Commandements.
Resp. For therein is my desire.

THE SONG OF ZACHARY, THE PRIEST CALLED BENEDICTVS.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid,

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promi-

sed

sed to our forefathers: and to re-
member his holy Couenant.

To performe the oath which he
sware to our forefather Abraham:
that he would giue vs.

That we being deliuered out of
the hands of our enemies: might
serue him without feare.

In holines & righteousnes be-
fore him: all the dayes of our life.

And thou Child shalt be called
the Prophet of the Highest: for
thou shalt goe before the face of
the Lord, to prepare his waies.

To giue knowledge of salua-
on vnto his people: for the remis-
sion of their sins.

Through the tender mercy of
our God: whereby the Day-spring
from on high hath visited vs.

To giue light to them that sit
in darknes, and in the shadow of
death: and to guide our feet into
the way of peace.

Glory bee to the Father, and to
the

the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

THE CREED.

Beléeue in GOD the Father Almightie, Maker of Heauen and Earth. And in Ieſus Chriſt his only Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day hée roſe againe from the dead, hee aſcended into heauen, and ſitteth on the right hand of God the Father Almightie: from thence he ſhall come to iudge both the quick and the dead. I beléeue in the Holy Ghoſt, the holy Catholik Church,

the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

THE PRAYERS.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O Lord shew thy mercy vpon vs.
Resp. And grant vs thy saluation.

Vers.

Vers. O Lord saue the King.

Resp. And mercifully heare vs when we call vpon thee.

Vers. Endue thy Ministers with righteousnesse.

Resp. And make thy chosen people ioyfull.

Vers. O Lord saue thy people.

Resp. And blesse thine inheritance.

Vers. Giue peace in our time, O Lord.

Resp. Because there is none other that fighteth for vs, but only thou, O God.

Vers. O Lord, make cleane our hearts within vs.

Resp. And take not thy holy Spirit from vs.

Vers. O Lord heare my prayer.

Resp. And let my crying come vnto thee.

Then the COLLECTS proper for the weeke, with these prayers following.

THE SECOND COLLECT FOR PEACE.

O God which art the Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all the assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

THE THIRD COLLECT FOR GRACE.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of

of this day: defend vs in the same with thy mightie power, & grant that this day we fall into no sin, neither runne into any kind of danger, but that all our doings may bee ordered by thy gouernance, to doe alwaies that that is righteous in thy sight, through Jesus Christ our Lord. Amen.

A DEVOVT PRAYER, WHICH MAY BEE VSED AT ALL TIMES.

I.

GRant me, gracious Lord, a pure intention of my heart, and a stedfast regard to thy glorie in all my actions. Possesse my mind continually with thy presence, and rauish it with thy

loue, that my onely delight may be, to bee embraced in the armes of thy Protection.

II.

BE Thou a Light vnto mine eyes, musick to mine eares, sweetenesse to my taste, and a full contentment to my heart. Bee thou my Sun-shine in the day, my Food at the table, my Repose in the night, my cloathing in nakednesse, and my succour in all necessities.

III.

LOrd Jesu, I giue thée my bodie, my soule, my substance, my fame, my friends, my liberty, and my life: dispose of mee, and of all that is mine, as it seemeth best to thée, and to the glory of thy blessed Name

I am

IV.

I Am not now mine, but thine. Therefore claime mee as thy right, keepe me as thy charge, and loue me as thy childe. Fight for me when I am assaulted, heale me when I am wounded, and reuiue me when I am destroyed.

V.

My Lord and my God, I beseech thee to giue mee patience in troubles, humilitie in comforts, constancie in temptations, and victorie against all my ghostly enemies. Grant mee sorrow for my sinnes, thankefulnesse for thy benefits, feare of thy Iudgements, loue of thy mercies, and mindfulnesse of thy presence for euermore.

VI.

Make me humble to my Superiours, and friendly to my

equals: make mee ready to pleasure all, and loth to offend any: make mee louing to my friends, and charitable to mine enemies.

VII.

GIue me modestie in my countenance, grauity in my behauiour, deliberation in my speech, holinesse in my thoughts, & righteousnesse in all my actions. Let thy mercie cleanse mée from my sinnes, and let thy Grace bring forth in me the fruites of euerlasting life.

VIII.

LOrd, let me be obedient without arguing, humble without fayning, patient without grudging, pure without corruption, merrie without lightnesse, sad without mistrust, sober without dulnesse, true without doublenes, fearing thée without desperation, and trusting in thée without presumption.

Let

IX.

LEt me be ioyfull for nothing, but that which pleaſeth thee: nor ſorrowfull for any thing, but that which doth diſpleaſe thee. Let my Labour be my delight, which is for thee: and let all Reſt weary me, which is not in thee.

X.

GIue me a waking ſpirit, and a diligent heart, that I may ſeek to know thy will, and when I know it truly, may perform it faithfully, to the honour and glory of thy euer bleſſed Name. Amen.

THE FINALL PRAYERS.

ASsiſt vs mercifully, O Lord, in theſe our Supplications, and Prayers, and diſpoſe the way of thy ſeruants, toward the attainement of euerlaſting ſalnation, that among all the changes and chances of this mortall life, they may euer bee defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord and euerliuing God, vouchſafe wee beſeech thee, to direct, ſanctifie, and gouerne both our hearts and bodies in the waies of thy Lawes, and in the works of thy Commandements, that through thy moſt mightie protection, both here

here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

THE DOXOLOGY.

NOw vnto the King Eternall, the immortall, inuisible, and onely wise God, be honor and glorie for euer and euer. Amen. 1. Tim. 1. 17.

THE END OF THE MATTINS, OR FIRST HOVRE OF PRAYER.

THE

TH

TH
B

THE THIRD HOVRE OF PRAYERS, OR THE MIDDLE SPACE BETWEENE SVNNE-RISING AND NOONE.

THE ANCIENT VSE OF PRAYERS AT THE THIRD HOVRE.

THE THIRD HOVRE *of the Day is commonly called by the* Italians, * THE GOLDEN HOVRE; *and in the Decrees of the Church,* Distin. 44. can. fin. *it is termed,* THE HOLY HOVRE. *A Time in a manner made sacred to Christians, euen by the Holy Ghost himselfe, saith* RVPERTVS: as

*STEPH. DVR. de rit.

ACTS 2.

THey were all with one accord in one place; and suddenly there came a sound from Heauen, and they were all filled with the Holy Ghost.

☞ *Where at the fifteenth verse by those words*

words of S. PETER [It is but the Third houre of the day] *it appeareth, that this descent of the Holy Ghost was at the Third houre of Prayer, at which time and godly exercise, the Apostles were then assembled.*

MARK 15.

PILATE said vnto them, What will you that I doe to the King of the Iewes? They cryed againe, Crucifie him, Crucifie him, &c. And it was the THIRD HOVRE. *Vers.* 25.

DAN 6.

And hee kneeled three times a day before the Lord. *The first of which times (saith* S. CYPRIAN *and* S. HIEROM) *hath been alwayes vnderstood to be the* THIRD HOVRE *of Prayer.*

CONST. CLEM. *lib.* 8. *cap.* 34.

Let your prayers bee made at the THIRD HOVRE also; for then it was when PILATE gaue sentence vpon our Lord and Sauiour to haue him crucified. MARK. 15.

TER-

TERTVL. *de ieiun. cap.* 10.

The THIRD, the *sixth*, and the *ninth* HOVRES, as they are the more eminent parts of the day, to distribute and distinguish the publike affaires of men; so haue they been accounted the most solemne times of Prayer and diuine duties in the Church of God. For at this THIRD HOVRE were the holy Apostles met together at their deuotions, and filled with the power of the Holy Ghost.

S. CYPRIAN *de orat. Dom.*

In the Exercise of Deuotion and Praier, we read, that the THREE CHILDREN, and the Prophet DANIEL, men strong in Faith, and victorious in Captiuitie, obserued the THIRD HOVRE of the day; a Mysterie no doubt of the Holy and Blessed TRINITIE, which was afterwards to be made manifest; and a Type of the Holy Ghost's descent at THAT VERY HOVRE.

S. BASIL

S. BASIL. *in Reg. Fus. disp. int.* 37.

At the THIRD HOVRE of the day, let vs giue our selues to holy Supplications and Prayers, hauing in continuall remembrance, the most glorious Gift of the Holy Ghost, which was then bestowed vpon the Apostles of Christ, as they were deuoutly met together at their Prayers and holy Exercises. And let vs beseech Almighty God, that we also may bee made fit to receiue the like blessed Sanctification of the Spirit, to bee our Director and Instructor in all things that we doe.

S. HIERON. *ad* EVSTOCH.

Who knoweth not that the THIRD HOVRE is one of those times, which are allotted to Prayer?

Idem de obitu PAVLAE.

At the THIRD, *sixth*, and *ninth* HOVRE she said her *Psalter*, and orderly perfor-

performed her Deuotions.

ISID. *de eccl. off. lib.* 1. *c.* 19.

For the seruice of the Holy and vndiuided TRINITIE, are these THREE HOVRES deuoted to Prayer.

PRAYERS FOR THE THIRD HOVRE.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glory bee to the Father, and to the Sonne: and to to the holy Ghost.
As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

Veni Creator.

COme Holy Ghost; our soules inspire,
And lighten with celestiall fire.
Thou the anointing Spirit art,
Who dost thy seuen-fold gifts impart:
Thy blessed vnction from aboue
Is comfort, life, and fire of loue;
Enable with perpetuall light
The dulnesse of our blinded sight.
Anoint and cheere our soyled face
With the abundance of thy grace.

Keepe

Keep far our foes: giue peace at home;
Where thou art guide, no ill can come.
Teach vs to know the Father Sonne,
And Thee of Both to be but One.
That through the Ages all along,
This may be our endlesse Song.
Praise to thy eternall merit,
Father, Sonne, and holy Spirit.
Amen.

THE ANTIPHONA.

Shew thy seruant the light of thy countenance, and saue me for thy mercies sake.

PSAL. 15.

LOrd, who shall dwel in thy Tabernacle: or who shall rest in thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doth the thing that is right, and speaketh the truth from his heart.

3 He

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandred his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Whoso doth these things: shall neuer fall.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 25.

VNto thée, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let mée not bee confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thée, shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy truth, and learne mee: for thou art the God of my saluation, in thée hath béen my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath béen euer of old.

6 Oh remember not the sins and

and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall hee learne his way.

9 All the pathes of the Lord are mercie and truth: vnto such as keepe his Couenant and his testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sin, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall chuse.

12 His soule shall dwell at ease; and his seed shall inherit the land.

13 The secret of the Lord is among them that feare him: and he

hée will shew them his Cou-
nant.

14 Mine eyes are euer look-
ing vnto the Lord: for hée shall
pluck my feete out of the net.

15 Turne thée vnto me, and
haue mercy vpon me: for I am
desolate and in miserie.

16 The sorrowes of my heart
are enlarged: O bring thou mé
out of my troubles.

17 Looke vpon mine aduersi-
tie and miserie: and forgiue me
all my sinne.

18 Consider mine enemies
how many they are: and they
beare a tyrannous hate against
me.

19 O kéepe my soule, and de-
liuer me: let me not be confoun-
ded, for I haue put my trust in
thee.

20 Let perfectnesse and righ-
teous dealing waite vpon me:
for mine hope hath beene in
thée.

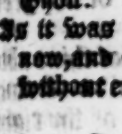
21 De-

21 Deliuer Israel, O God: out of all his troubles.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

Psal. 145.



I Will magnifie thee O God, my King: and I will praise thy Name for euer and euer.

2 Euerie day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to bee praised: there is no end of his greatnes.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glorie, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euerie man: and his mercy is ouer all his workes.

10 All thy workes praise thée, O Lord: and thy Saints giue thankes vnto thée.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorie, and mightinesse of thy kingdom: might be knowne vnto men.

13 Thy

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all Ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eies of all wait vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his waies: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE BENEDICTION.

Blessed be the Lord God of Israel from everlasting, & world without end.

THE LESSON.

EPHES. 6.

TAke vnto you the whole Armour of God, that yée may be able to resist the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the Brest-plate of righteousnesse, and hauing shoes on your féete, that yée may be prepared for the Gospell of peace. Aboue all, take to you the shield of Faith, wherewith yée may quench all the fiery darts of the wicked one. Take

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

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the Helmet of Saluation, and the sword of the Spirit, which is the Word of God. And pray alwaies with all manner of prayer and supplication in the spirit: and watch thereunto with instance.

Vers. O Lord heare my prayer.
Res. And let my cry come vnto thee.

THE PRAYERS.

I.

ALmightie GOD, which as vpon this Houre didst instruct, and replenish the hearts of thy faithfull Seruants, by sending downe vpon them the Light of thy holy Spirit: Grant me by the same Spirit to haue a right iudgement in all things, that I may both perceiue, and know what I ought to doe,

doe, and also haue grace and power faithfully to fulfill the same: through the merits of our Lord Jesus Christ, who was also at this Houre contented to receiue the bitter sentence of death for vs, and now liueth and reigneth with thee in the vnitie of the same blessed Spirit, one God world without end. Amen.

II.

ALmightie God, the fountaine of all goodnesse, and the welspring of diuine Graces, who hast vouchsafed to regenerate me, being borne in sinne, by water and the Holy Ghost in the blessed Lauer of Baptisme, thereby receiuing me into the number of thine elect Children, and making me an Heire of euerlasting life, in the Communion of thy glorious

Saints: strengthen me, I beseech thee, O Lord, with that blessed Spirit of thine, the Ghostly Comforter: and daily increase in mee thy manifold Gifts of Grace, the Spirit of Wisedome and Understanding, the Spirit of Counsell and Ghostly Strength, the Spirit of knowledge and true Godlinesse, and fulfill me, O Lord, with the Spirit of thy Holy Feare, even through him who hath sent down the Spirit upon his Church, Jesus Christ our Lord. Amen.

The Lords Name be praysed, from the rising up of the Sunne, unto the going downe thereof.

THE END OF THE THIRD HOVRE.

THE SIXTH HOVRE OF PRAYER, OR MID-DAY.

THE ANCIENT CVSTOME OF PRAYER AT THE SIXTH HOVRE, OR NOONE-DAY.

De orat. Dom.

FOr many reasons (saith S. *CYPRIAN) is the SIXTH HOVRE of Prayer obserued by deuout Christians, as being a Time that hath been specially consecrated and aduanced thereunto, both in the old and new Testament.

PSAL.

PSAL. 55. 18.

And at NOONE-TIME will I pray, and that instantly, and hee shall heare my voyce.

MATTH. 27.

There they crucified him; and it was about the SIXTH HOVRE. ☞ *At which time our Sauiour offered his last prayers vpon the Altar of his Crosse.*

ACTS 10.

PETER went vp into his house to pray about the SIXTH HOVRE.

CLEM. *Const. lib. 8. cap. 34.*

LEt your Prayers bee made also at the SIXTH HOVRE, for at that time was our Lord and Sauiour crucified vpon the Crosse for vs.

TERTVL. *de Ieiun. cap. 10.*

The SIXTH HOVRE hath been euer ac-

accounted a solemne time for Deuotion and Prayer.

S. CYPRIAN *de orat. Dom.*

Besides, wee obserue the SIXTH HOVRE, not onely for that we find holy men before vs to haue done the like; both in the *Old* Testament, as DANIEL in his chamber; and in the *New*, as PETER vpon his house: but also for that our Lord IESVS CHRIST was at THIS HOVRE exalted vpon the Crosse, like the Serpent in the wildernes, that whosoeuer turneth to him might bee healed.

S. BAS. *in Reg. fus. disp. Int.* 37.

When we pray at the SIXTH HOVRE, we imitate that holy Saint, who said, *And at* NOONE-TIME *will I call vpon Thee.* There is an Arrow that flyeth about, and a Deuill that destroyeth in the NOON-DAY; fit it is we should then seeke, and take heed to be deliuered from them.

S. ATHA-

S. ATHANAS. *de meditat.*

Be inſtant at Prayers with God, and worſhip him that hung vpon the croſſe for thee, at the SIXTH HOVRE of the day.

S. ISID. *lib. 6. elym. cap. vlt.*

The *Third*, the SIXTH, and the *Ninth* HOVRES, they diuide the day into euen ſpaces of time, and are therefore allotted to Prayer, that whileſt we are perhaps intent vpon other buſineſſe, and may forget our duties towards God, the VERY HOVRE when it comes, may put vs in mind thereof. And how can we doe leſſe, than THREE times in the day at leaſt (beſides Morning and Euening, which will inuite vs to prayer of themſelues) fall downe and worſhip the Bleſſed TRINITY, *Father, Sonne, and Holy Ghoſt?*

PRAY-

PRAYERS FOR THE SIXTH HOVRE.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpalles, as we forgiue them that treſpalle againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ. O God make ſpeed to ſaue me.
Reſp. O Lord make haſt to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As

As it was in the beginning, is now and euer shall bee: World without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

WHo more can craue
than God for me hath done?
To free a slaue
that gaue his onely Sonne.
Blest be that houre
when he repair'd my losse,
I neuer will
forget my Sauiours Crosse.

Whose death reuiues
my soule; Once was I dead,
But now I'le raise
againe my drooping head.
And singing say,
and saying sing for euer,
Blest be my Lord
that did my soule deliuer.

Amen.

THE

THE ANTIPHONA.

THe Lord hath redeemed me from all my sinnes.

PSAL. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sin: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnes.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them

them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering and of great goodnesse.

9 Hee will not bee alway chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For loke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Loke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we

we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a floure of the field.

16 For assone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to do them.

19 The Lord hath prepared his Seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lord yee Angels of his, yee that excell in strength: yee that fulfill his Commandements, and hearken vnto the voyce of his words.

21 O prayse the Lord, all yée his hosts: yée seruants of his that doe his pleasure.

22 O speake good of the Lord, all yée workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

PSAL. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed

sed me round about: & the paines of hell gate hold vpon me.

4 I shall find trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thée, deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thée.

8 And why? Thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.

9 I will walk before the Lord in the Land of the liuing.

10 I beleeued, and therefore will I speak, but I was sore troubled: I said in my hast, All men are lyars.

11 What reward shall I giue vnto

vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer vnto thée the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the sight of all his people: in the Courts of the Lords house, euen in the middest of thée, O Hierusalem. Prayse the Lord.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shall be: world without end, Amen.

PSAL. 117.

Prayse the Lord, all yée Heathen: prayse him, all yé Nations.

2 For his mercifull kindnesse is euer more and more toward us: and the truth of the Lord endureth for euer. Prayse the Lord.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

THE

THE BENEDICTION.

Blessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

THE LESSON.

PHIL. 2.

LEt the same mind bee in you, that was in Christ Iesus, who when hee was in the shape of God, yet made himselfe of no reputation, but humbled himselfe, and became obedient to the death, euen to the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all Names, that at the NAME OF IESVS euery knée should bow, both of

of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse, that Iesus Christ is the Lord, vnto the prayse of God the Father.

Vers. I will make my prayer vnto thee, O Lord.
Resp. In an acceptable time.

THE PRAYERS.

I.

Saue me, O Blessed Sauiour of the World, who by thy Crosse and precious blood, hast redeemed me: helpe me, I beseech thee, O God of my saluation.

II.

O Lord Jesus Christ, the blessed Sonne of God, who hast suffered death for mee upon the Crosse, that I might thereby be brought unto eternall life: haue mercie on me, I beseech thee, both now and at the houre of death: and grant unto mee thy humble seruant, with all other good people that haue thee thy blessed passion in deuout remembrance, a prosperous and godly life in this present World, and through thy Grace eternall glory in the World to come, where, with the Father and the Holy Ghost, thou liuest and reignest euer one God World without end. Amen.

The Lords Name be praysed, from the rising of the Sunne, vnto the going downe thereof.

THE END OF THE SIXTH HOVRE.

THE NINTH HOVRE OF PRAYER,

OR MID-SPACE BETWEENE NOONE AND SVN-SET.

THE ANCIENT VSE OF PRAYERS AT THE NINTH HOVRE.

That the NINTH HOVRE *also hath euer beene chosen and a solemne time for Deuout Prayer, these places of the holy Scripture, and the Old Fathers, will giue sufficient Testimony.*

ACTS 3.

PETER and IOHN went vp into the Temple at the NINTH HOVRE of Prayer, [*or*] at THAT HOVRE of Prayer which is called the NINTH HOVRE.

ACTS

ACT. 10.2.

CORNELIVS was a deuout man, and one that feared God with all his house, who gaue much Almes to the people, and prayed to God continually. He saw in a manifest Vision, and it was at the NINTH HOVRE of the day, an Angel of God comming vnto him, who said; CORNELIVS, thy Prayers and thine Almes are come vp for a memoriall before God.

MAT. 27.50.

And at the NINTH HOVRE, IESVS cryed with a loud voyce, and yeelded vp the Ghost.

CLEM. *Const. lib. 8. cap. 34.*

VVEE obserue also the NINTH HOVRE of Prayer, for that at this time the Sunne was darkned, and the earth shaken with horror, as being not able to suffer, or to looke vpon those bitter cruelties of the

Iewes, wherewith the God of Heauen and Earth was despighted.

S. CYPR. *de orat. Dom.*

Our Lord and Sauiour was exalted vpon his Crosse at the sixth Houre of the day, and there being tormented three long houres together, at the NINTH HOVRE hee made perfect our Redemption, and yeelded vp his owne life, to saue ours. So mysterious were these Times of praier, which holy men of old had chosen for the exercise of their pietie.

S. BASIL. *in reg. Int.* 37.

The Apostles themselues haue taught vs how fit and needfull our prayers are at the NINTH HOVRE of the day; an Houre which PETER and IOHN obserued, wherein to goe vp to the very Temple and pray: it being a sacred memoriall also of that time when our Lord IESVS was put to death, that he might keepe vs from death.

S. HIER.

S. HIER. *in* DAN. 6.

The Church hath euer been accuſtomed, to interpret one of the Prophets Times of Prayer, to bee the NINTH HOVRE, and to obſerue it accordingly.

RAB. MAVR. *l. 2. de Inſt. Cl. cap. 6.*

The NINTH HOVRE of the day is therefore accounted a ſolemne and a ſacred time among vs, that remembring how Chriſt at THIS HOVRE commended vp his Spirit into the hands of his Father, we alſo with deuout Prayers and Supplications might yeeld vp vnto him both our ſoules and bodies as a liuing ſacrifice, &c.

Rvp. *lib.* 1. *de Diu. off. cap.* 5.

AT TH'S HOVRE did the Sacraments of the Church flow from the side of our Sauiour; the Blood whereby wee are redeemed, and the Water wherewith wee are regenerate: IESVS yeelded vp the ghost; the Thiefe was admitted into Paradise; the Labourers sent into the Vineyard, and forgiuenesse of sinnes promised to them that repent and come vnto Christ, euen at the LAST HOVRE of the day. Pray wee therefore with all Supplication, &c.

PRAY-

PRAYERS FOR THE NINTH HOVRE.

Ur Father which art in heauen. Hallowed bée thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ. O God make ſpeed to ſaue me.
Reſp. O Lord make haſt to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

O Thou God Almightie,
Father of all mercy,
Fountaine of all pitie,
Grant we beseech thee,
Of thy great clemency,
On vs to haue mercy,
Now and at the houre of death.
Amen.

THE

THE ANTIPHONA.

AND now Lord, what is my hope? Truely my hope is euen in thee.

PSAL. 34.

I Will alway giue thankes vnto the Lord: his prayse shal euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O prayse the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard me: yea, hée deliuered mée out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe,

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angell of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to rote out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him,

shall

shall not be destitute.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

Psal. 46.

GOd is our hope and strength: a verie present helpe in trouble.

2 Therefore will wee not feare though the earth bee moued: and though the hills bee carried into the midst of the Sea.

3 Though the waters thereof rage, and swell: and though the mountaines shake at the tempest of the same.

4 The Riuers of the floods thereof shall make glad the Citie of God:

God: the holy place of the Tabernacle of the most Highest.

5 God is in the middest of her, therefore shall shee not bee removed: God shall helpe her, and that right early.

6 The Heathen make much adoe, and the Kingdomes are moved: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hée hath brought vpon the earth.

9 He maketh warres to cease in all the World: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bée still then, and know that I am God: I will bée exalted among the Heathen, and I will

will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Jacob is our refuge.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 54.

Saue me, O God, for thy Names sake: & auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the

the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee: and praise thy Name (O Lord) because it is so comfortable.

7 For hee hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE BENEDICTION.

BLessed are the mercifull, for they shall obtaine mercie.

THE LESSON.

EPHES. 5. ROM. 12.

BE yee followers of God as deare children: and walke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering, and a sacrifice of a sweete sauour vnto God. Offer vp your bodies as a liuing sacrifice, holy and acceptable vnto God, which is your reasonable seruice of God. And fashion not your selues like vnto this World.

Vers.

Vers. The Lord is louing vnto euerie man.

Resp. And his mercy is ouer all his workes.

THE PRAYERS.

I.

HEare me, O Lord, and remember now that houre, in which thou didest once commend thy blessed Spirit into the hands of thy heauenly Father: when with a torne Body, and a broken Heart thou didst shew forth the bowels of thy mercy, & die for vs. I beseech thee, O Thou Brightnesse and Image of God, so to assist me by this thy most precious death, that being dead vnto the World, I may

may liue onely vnto thée: and at the last houre of my departing from this mortall life, I may commend my soule into thy hands, and thou mayest receiue me into life immortall, there to reigne with Thée for euer and euer. Amen.

II.

ALmightie God, who of thy tender loue towards man, hast sent our Sauiour Christ to suffer death vpon the Crosse for vs, that all mankind should follow the example of his great humility: mercifully grant that we, who haue this his most precious Death and Passion in continuall remembrance, may both follow the example of his patience, and be made partakers of his

his glorie, through the same Jesus Christ our Lord. Amen.

The Lords Name be praysed.

THE END OF THE NINTH HOVRE.

PRAYERS
AT
THE VESPERS,
OR
TIME OF EVEN-SONG.

THE ANCIENT VSE OF EVENING PRAYER.

THE MORNING *began, the* THREE HOVRS *continued, and the* EVENING *ends our day. Neither in any worke wee take in hand like to prosper, vnlesse it be begun, continued, and ended in Him, who must preuent vs with his gracious fauour, and further vs with his continuall helpe.*

In which regard, the very Heathen, who knew not how to serue God aright, yet thus much they knew, that in the MORNING *and the* * EVENING *there was a seruice to be giuen him, and they acknowledged it euery mans duty to performe the same.*

*Psal. 10. de ligib.

Besides,

Beſides, in the * Old *Law, the* EVE-NING *was a ſpeciall time appointed by God himſelfe for the offering vp of ſolemne Sacrifice; and in the* * New, *Chriſt choſe it for the inſtitution of his Bleſſed Supper; a Time alſo wherin his bruiſed* * Body *was taken downe from the Croſſe, and laid vp in the Graue. Which being all the ſacred myſteries of our Chriſtian Religion, and the* * Time *it ſelfe moſt naturally inuiting, and admoniſhing vs to Contemplation and Prayer; needs muſt they bee either indeuout, or ſomewhat worſe, that will not duly obſerue* THIS HOVRE *of Gods ſeruice. The Teſtimonies and Examples of Holy men are theſe.*

* Exo. 12. 6 Num. 28. 4

* Mat. 26. 20.

* Mat. 27. 57.

* ISID. Etym. lib. 6.

GEN. 24. 63.

AND ISAAC went out to meditate, or to pray, in the EVENING.

EXODVS 29.

AND the whole multitude of the people ſhall offer it in ſacrifice at the EVENING

NVMB. 28.2.& 4.

My Sacrifices yee shall obserue to offer to me in their due season: in the EVENING ye shall offer,&c.

PSAL.55.18.

In the EVENING will I pray, and he shall heare my voyce.

PSAL.65.8.

Who makest the outgoings of the morning, and EVENING to prayse thee.

PSAL.14.1,2.

Let my prayer bee set forth in thy sight as the Incense: and let the lifting vp of my hands be as an EVENING SACRIFICE.

MAT.26.20.

In the EVENING he sate downe with the Twelue. And whilest they were at supper, IESVS tooke Bread and blessed it,&c.

MARK

MARK. 13.35.

Watch yee therefore, for yee know not when the Lord of the house will come, whether in the EVENING, or at midnight, &c.

CLEM. *const. lib. 8. cap. 34.*

LEt your deuout Prayers bee made also in the EVENING with thanksgiuing vnto God, who hath giuen you THE NIGHT, wherein to rest from your daily labours.

CONCIL. *Laodicæn. 18.*

And it is, the same order of Prayer should be obserued in the VESPERS, & the EVEN-SONG of the Church.

S. BASIL. *orat. in S. IVLIT.*

When thou lookest vpon the Heauens, and beholdest the beautie of the Starres, adore Him that in his wisedome made them all for thee. When

the day is ended, and THE NIGHT approcheth on, fall downe and worship Him, who made both the day and THE NIGHT, to giue thee ioy and rest.

S. AMBROS. *lib. 3. ep. 11.*

I began to thinke vpon that *Verficle*, which we had vsed a little before in our EVEN-SONG.

S. HILAR. *ad Eastorb.*

The EVENING is a common and vsuall Time of Prayer with all men.

ISID. *cap. 20. de Eccl. off. l. 1.*

In honour and memorie of those great Mysteries, which at THIS TIME haue bin performed for vs, do we present our selues with the Sacrifice of Prayers and Thanksgiuing, before the presence of Almightie God.

PRAY

PRAYERS FOR THE EVENING.

OVr Father which art in heauen. Hallowed bée thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is
now and ever shall bee: world
without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

Saluator mundi Domine.

BLessed Sauiour, Lord of all;
Vouchsafe to heare vs whē we call:
And now to those propitious be,
That in Prayer bow to Thee,
Still to be kept from miserie.

Great Ruler of the Day and Night,
On our darknesse cast thy Light:
And let thy Passion pardon winne
For what we haue offended in
Thought, or word, or deed of sinne.

And as thy Mercy wipes away
What we haue done amisse to day:
So now the night returnes againe,
Our Bodies & our Soules refraine,
From being soyld with sinful staine.

Let not dull sleepe oppresse our eyes,
Nor vs the enemie surprise: (fright,
Nor feareful dreames our minds af-
While the blacknes of the Night,
Holds from vs the cheareful Light.

To Thee who dost by Rest renue
Our wasted strength, we humbly sue,
That when we shal vnclose our eies,
Pure and chast we may arise,
And make our Morning Sacrifice.

Honour, Lord, to thee be done,
O Thou Blessed Virgins Sonne,
With the Father, and the Spirit,
As is thine eternall merit,
Euer and eues to inherit.
Amen.

THE ANTIPHONA.

HE hath made the outgoings of the Morning and Euening to prayse Him.

PSAL. III.

I WILL giue thankes vnto the Lord with my whole heart: secretly among the Faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praysed, and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be

he had in remembrance.

5 Hee hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seed shall be mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer bee moued: and the righteous shall bee

had in an euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall bee exalted with honor.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, & consume away, the desire of the vngodly shall perish.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 141.

LOrd, I call upon thee, haste thee unto mee: and consider my voyce when I crie unto thee.

2 Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not bee occupied in vngodly workes with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprooue me.

6 But let not their precious balmes

balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges bee ouerthrowne in stony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me frō the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE BENEDICTION.

BLessed are the pure in heart, for they shall see God.

THE LESSON.

MARK. 13.

TAke heed, watch and pray: for yee know not when the time is. For the Sonne of Man is as one taking a farre iourney, who left his house, and gaue authoritie to his seruants, and to euerie man his worke, and commanded the Porter to watch. Watch yee therefore, for ye know not when the Maister of the house will come, at Euen, or at Midnight, or at the Cocke crowing, or in the Morning: lest if hee come suddenly, hee find you sleeping.

And

And ſchat I ſay vnto you, I ſay vnto all, Watch. * At that time Iesus ſaid: Come vnto mee all yée that are laboured, and ſoze trauiled, and I will giue you Reſt. Take my yoke vpon you, (my yoke is eaſie, and my burden light,) and learne of me, foz I am mée̊e and lowly in heart, and yée ſhall find reſt vnto your ſoules. Matth. 11.

THE MAGNIFICAT OF THE BLESSED VIRGIN MARIE.

My ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my Sauiour.

Foz he hath regarded the lowlines of his handmaiden.

Foz

For behold from henceforth all generations shall call me blessed.

For hee that is mightie hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich hee hath sent emptie away.

Hee remembring his mercy hath holpen his seruant Israel: as hee promised to our forefathers, Abraham, and his seed for euer.

Glorie bee to the Father, and to the

the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE PRAYERS.

I.

O God from whom all holy desires, all good counsels, and all iust workes do proceed, giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour. Amen.

Almighty

II.

ALmightie God, the Fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thée to haue compassion vpon our infirmities, and those things which for our vnworthynesse we dare not, and for our blindnesse we cannot aske, worthy safe to giue vs, for the worthines of thy Sonne Iesus Christ our Lord. Amen.

III.

O Lord our heauenly Father, Almighti and euerliuing God, by whose prouidence both the day and the night are gouerned: vouchsafe, we beseech thée, as thou hast

hast this day preserued vs by thy goodnesse, so still this night to shadow vs vnder the blessed wings of thy most mightie protection, and to couer vs with thy heauenly mercy, that neither the Powers of darkenesse may haue any power ouer vs, nor the workes of darkenesse ouerwhelme vs, but that wee being armed with thy defence, may bee preserued from all adversities which may hurt the body, & from all wicked thoughts which may assault and defile the soule, through Iesus Christ our Lord. Amen.

O Thou

IV.

O Thou that art the Light eternall, and the Sonne of Righteousnesse, euermore arising, and neuer going downe, giuing life, and food, and gladnesse vnto all things: mercifully vouchsafe to shine vpon me, and cast thy blessed beauties vpon the darkenesse of my vnderstanding, and the blacke mists of my sinnes and errors, for thy only merits, who art alone my Seruiour Jesus Christ our Lord. Amen.

The Lords Name is praised from the rising vp of the Sunne, vnto the going downe thereof.

THE END OF THE PRAYERS AT EVENING.

THE COMPLINE, OR FINAL PRAYERS TO BE SAID BEFORE BED-TIME.

PSAL. 132. 4.

I Will not suffer mine eies to SLEEPE, nor mine eie lids to SLVMBER, nor the temples of my head to take any REST; vntill I find out a place for the habitation of the Lord.

S. CHRYS. *lib* 1. *de orando Deum.*

Tell me, with what confidence canst thou lie downe to SLEEPE, and passe away the black darknes of the night? With what feareful and ougly dreames shall thy soule (thinkest thou) be troubled, vnlesse thou shalt first arme thy selfe against such delusions and feares, by strong and deuout prayers? Let the wicked Spirits find thee without such a guard, and presently thou becommest a prey vnto them: Let them but spie thee at thy Prayers, and presently like frighted Theeues they runne away.

THE PRAYERS.

THE ANTIPHONA.

GOd bee mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his countenance, and be mercifull vnto vs.

PSAL. 91.

℣ To be ſaid at this time, according to the direction of Saint BASIL, *in reg.*

WHo ſo dwelleth vnder the defence of the moſt Highſhall abide vnder the ſhadow of the Almightie.

2 I will ſay vnto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliuer thee from the

the snare of the hunter: and from the noisome Pestilence.

4 Hee shall defend thée vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and truth shall bee thy shield and buckler.

5 Thou shalt not bee afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in the darkenesse: nor for the sicknes that destroyeth in the noone-day.

Glorie bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE LESSON.

1. Peter.

BE sober and watch, because your aduersarie the Diuell goeth about like a roaring Lion, seeking whom he may deuoure. And the day of the Lord will come as a theefe in the night, in the which the Heauens shall passe away with a great noise, and the Elements shall melt with feruent heate. Seeing then that all these things shalbe dissolued, what manner of persons ought we to bee in all holy conuersation and godlinesse?

THE SONG OF SIMEON,

CALLED NVNC DIMITTIS.

LOrd, now lettest thou thy servant depart in peace: according to thy Word.

For mine eyes have seene: thy salvation.

Which thou hast prepared: before the face of all people.

To be a Light to lighten the Gentiles: and to be the Glorie of thy people Israel.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

THE

THE CREED.

I Beléeue in GOD the Father Almightie, Maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the Father Almightie: from thence he shall come to iudge both the quick and the dead. I beléeue in the Holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

THE PRAYERS.

V. Lord haue mercy vpon vs.
R. Christ haue mercy vpon vs.
V. Lord haue mercy vpon vs.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. &c.

Verse.

THe Day is thine, and the Night is thine: Thou art worthy, O Lord, to receiue honour, and prayse, and worship for euermore.

Mercifull

I.

MErciſull Lord, who of thine abundant goodneſſe towards vs, haſt made the day to trauaile in, and ordained the night wherein to take our reſt: grant vs ſuch Reſt of body, that wee may continually haue a waking ſoule, to watch for the time when our Lord ſhall appeare to deliuer vs from this mortall life. Let no vaine or wandring fancie trouble vs: let our ghoſtly enemies haue no power ouer vs, but let our minds bee ſet wholly vpon thy preſence, to loue, and feare, and reſt in Thée alone: that béeing refreſhed with a moderate and ſober ſleepe, wee may riſe vp againe with cheareſull ſtrength and glad-

nesse, to serue thee in all good workes, through Iesus Christ our Lord. Amen.

II.

LIghten our darkenesse, wee beseech thee (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Son our Sauiour Iesus Christ. Amen.

THE BENEDICTION.

GOd the Father blesse me: God the Sonne defend me: God the holy Ghost preserue me now and for euer. Amen.

PRAY-

PRAYERS AT BED-TIME,

TO BE COMMITTED VNTO PERFECT MEMORIE.

An Admonition before we goe to sleepe.

PErmit not sluggish sleepe
to close your waking eye,
Till that with iudgement deepe,
your daily deeds you trye.
He that his sins in conscience keepes,
when he to quiet goes
More desperate is than he that sleepes
amidst his mortall foes.

WHEN WEE ENTER INTO OVR BED.

IN the Name of our Lord Jesus Christ (who was crucified vpon his Crosse, and laid into his graue for me,) I lay me downe to rest; He blesse mee, keepe mee, and saue mee; raise me vp againe, and bring mee at last to life eternall. Amen.

AS WE LIE DOWNE TO SLEEPE.

AT Night lie downe,
prepare to haue
Thy sleepe thy death,
thy bed thy graue.
Awake, arise,
thinke that thou hast
Thy life but lent,
thy breath a blast.

I.

I will lay me downe in peace, and take my rest, for it is thou Lord onely that makest mee dwell in safety.

Haue

II.

HAue mercy vpon me, O Lord, now, and at the houre of death.

III.

PReserue me while I am waking, and defend mee when I am sleeping, that my soule may continually watch for thee, and both body and soule may rest in thy peace for euer. Amen, Amen, Amen.

THE END OF THE LAST HOVRE AT NIGHT.

THE SEVEN PENITENTIALL PSALMES,

WITH

THE LETANIE

AND

SVFFRAGES.

THE SEVEN PENITENTIALL PSALMES,

To be vsed in times of Penance, Fasting, Affliction, or Trouble; or at any other time, as priuate Deuotion shall moue vs.

THE ANTIPHONA.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

PSAL.

PSAL. 6.

Domine ne in furore.

O Lord, rebuke me not in thine indignation: neither chasten mée in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thée, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thée: and who will giue thée thankes in the pit?

6 I am wearie of mine groaning, euerie night washe I my bed, and water my couch with my teares.

7 My beautie is gone for very trouble:

trouble: and worne away, because of all mine enemies.

8 Away from me, all yée that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

PSAL.

PSAL. 32.

Beati quorum.

LEssed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou for-

forgauest the wickednesse of my sinne.

7 For this shall euerie one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mée from trouble: thou shalt compasse mée about with songs of deliuerance.

9 I will informe thée, and teach thee in the way wherin thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to Horse & Mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and

and reioyce in the Lord: and bee ioyfull, all yee that are true of heart.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

Psal. 38.

Domine ne in furore.

Put me not to rebuke (O Lord) in thine anger: neither chasten mée in thine heauie displeasure.

2 For thine Arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone over my head: and are like a sore burden, too heauie for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the verie disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the light of mine eies is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood farre off.

12 They

12 They also that sought after my life, laid snares for mée: and they that went about to doe mée euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mée: for when my foot slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorie for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also that rewarded euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 51.

Miserere mei Deus.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash mee thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in

in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

7 Thou ſhalt purge me with yſope, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make mee heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out all my miſdeeds.

10 Make mee a cleane heart (O God:) and renew a right ſpirit within me.

11 Caſt mee not away from thy preſence: and take not thy holy ſpirit from me.

12 O giue me the comfort of thy helpe againe: and ſtablith me with thy free ſpirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

14 De-

14 Deliuer mée from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lipes (O Lord:) and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, else would I giue it thée: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion, build thou the walls of Ierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations, then shall they offer young bullocks vpon thine Altar.

Glory

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSAL. 102.

Domine exaudi.

EAre my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my daies are consumed away like smoke: and my bones are burnt vp as it were a fire-brand.

4 My heart is smitten down,

and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones wil scarce cleaue to my flesh.

6 I am become like a Pelicane in the Wildernesse: and like an Owle that is in the Desart.

7 I haue watched, and am euen as it were a Sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken mee vp, and cast mee downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt en-

mount for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy on Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glorie shal appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuarie: out of the

Heauens did the Lord behold the earth.

20 That hee might heare the mournings of such as bee in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the Kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes:

24 But I said, O my God, take me not away in the midst of my age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the Heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old

old as doth a garment.

27 And as a vesture shalt thou change them, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 130.

De profundis.

OUt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well the voyce

of my complaint.

3 If thou, Lord wilt bee extreame to marke what is done amisse: O Lord who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soule doth waite for him: in his Word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sins.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 143.

Domine exaudi.

Eare my praier, O Lord, & consider my desire: hearken vnto me for thy truth & righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laid me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time

past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pit.

8 O let mee heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy

thy Names sake, and for thy righteousnes sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE ANTIPHONA.

REmember not, Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

THE LETANY,

TO BEE VSED ON SVNDAIES, WEDNESDAIES, AND FRIDAIES after the Morning Praiers, or any other Houre of Deuotion:

AS ALSO VPON THE ROGATION AND FASTING daies; and in the time of Plague, Famine, Warre, and other Calamities.

SVch miseries as being present or imminent, all men are apt to bewaile with their teares, they that bee religious and wise, wil euer seeke to preuent, or auert with their prayers. In regard whereof these LETANIES were at first composed by the Fathers in the **Primitiue Church*, solemnely to be vsed for the appeasing of Gods wrath in publike euils, and for the

R. H *l.* 5.
* Antiq. Liturg. Iren. *lib.* 2. *ca.* 57. Prosp. *de vocat Gent. cap.* 4. Tertul. *lib.* 2. *ad vxor.* S. Hieron. *ad* Eustoch. S. Basil. *epist.* 63. Ruffin. *hist. lib.* 2. *ca.* 23.

the procuring of his mercy in common benefits.

At the first they were not so large as now they are, beeing augmented by MAMERCVS Bishop of *Vienna*, and by SIDONIVS APOLLINARIS, Bishop of *Auerna*, and afterwards by S. GREGORIE the Great, Bish. of *Rome*, in whose times there was much affliction and trouble throughout the World.

From their dayes they haue beene brought downe to ours; and in the meane while got some rust: the Addition and Inuocation of the SAINTS names, (which some men haue thereunto annexed,) being by * WALAFRIDE STRABO's owne confession, but a Noueltie; and therefore are not inserted into these *our Letanies*: which beeing lately by our owne Church brought into that absolute perfection, both for matter and forme, as not any Church besides can shew the like, so compleate and full, needs must they bee vpbraided either with error, or somewhat worse, whom in all parts this principall and excellent Prayer doth not fully satisfie.

* Sidon. Apoll. *Ep. ad* Mamer. *&* Apium.

* Wal Strabo *de reb. Eccl. cap.* de Letanijs.

* R.H. *l.* 5.

THE

O God the Father of Heauen: haue mercie vpon vs miserable sinners.

O God the Father of Heauen: haue mercy vpon vs miserable sinners.

O God the Sonne, Redeemer of the World: haue mercie vpon vs miserable sinners.

O God the Sonne, Redeemer of the World: haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God:

God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angrie with vs for euer.

Spare vs good Lord.

From all euill & mischiefe, from sin, from the crafts and assaults of the deuill, from thy wrath and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glory and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all o-

ther

ther deadly sinne, & from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, & contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer vs.

By thine Agonie and bloodie Sweate, by thy Crosse & Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the com-

comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne the holy Church vniuerſall in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Charles, our moſt gracious King and Gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue affiance in thee, and euer ſeeke

ſéeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee his defender & keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe our moſt gracious Quéene Marie, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely Iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours & Miniſters of the Church, with true knowledge and vnderſtanding of thy Word, and that both by their preaching and liuing they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That

That it may pleaſe thee to en-
due the Lords of the Councell,
and all the Nobilitie, with grace,
wiſdome, and vnderſtanding.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to bleſſe
and keepe the Magiſtrates, gi-
ving them grace to execute iu-
ſtice, and to maintaine truth.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thée to bleſſe
and keepe all thy people.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to giue
to all Nations vnitie, peace and
concord.

We beſeech thee to heare vs
good Lord.

That it may pleaſe thee to giue
vs an heart to loue and dread
thee, and diligently to liue after
thy Commandements.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of truth, all such as haue erred, and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake-hearted, & to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, help, & comfort all that be in dan-

danger, necessitie and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauel by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pitty vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend & prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecuters and slanderers, and to turne their hearts.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse, the kindly fruits of the earth, so as in due time we may enioy them.

Wee beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, & to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God that takest away the sins of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sins of the World.

Haue

Haue mercy vpon vs.
O Christ heare vs.
O Christ heare vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs,
Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs,

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O Lord deal not with vs after our sinnes.
Resp. Neither reward vs after our iniquities.

Let

Let vs pray

God mercifull Father, that delyleſt not the ſighing of a contrite heart, nor the deſire of ſuch as bée ſorrowfull, mercifully aſſiſt our prayers, that we make before thée in all our troubles & aduerſities whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft & ſubtilty of the deuill, or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euer more giue thankes vnto thée in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, and deliuer vs for thine honour.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

From our enemies defend vs O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ: graciously heare vs, O Lord Christ.

Vers. O Lord, let thy mercy be shewed vpon vs.

Resp. As wee doe put our trust in thee.

Let vs pray

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glorie of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and grant, that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse

and pureneſſe of liuing, to thy honour and glorie, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie and to forgiue, receiue our humble petitions: and though we bee tied and bound with the chaine of our sinnes, yet let the pitifulneſſe of thy great mercy loſe vs, for the honour of Iesus Christs ſake, our Mediator and Aduocate. Amen.

2. Cor. 13.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

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THE COLLECTS FOR THE SVNDAYES AND HOLY-DAYES THROVGHOVT THE WHOLE YEERE.

THE COLLECTS FOR THE SVNDAYES AND HOLIDAYES THROVGHOVT THE YEERE.

ADVENT SVNDAY.

THe foure Sundayes in *Aduent*, are to the great Feast of *Christmas*, as the *Vigills* or *Eues* are to euery *Saints day*, & *Lent* to the Feast of *Easter*, a solemne time of preparation to the blessed *Birth* of our Sauiour, which Christians haue beene vsed to call his *Aduent*, or *Comming* to vs in the flesh. It is the peculiar Computation of

the Church, to begin her yeare, and to renew the annuall course of her Holy and Diuine Seruice at this *Aduent*; herein differing from all other Accounts & Reuolutions of Time whatsoeuer. And it is to let the world know, that she neither numbreth her dayes, nor measureth her seasons so much by the motion of the *Sunne*, as by the Course of her *Sauiour*, beginning and continuing on the yeere with Him, who being the true *Sun of Righteousnesse*, began now to rise vpon the World, and as the *Day-starre* from on high, to enlighten them that sate in spirituall *darknesse*.

THE

THE COLLECT FOR THE FIRST SVNDAY IN ADVENT.

ALmighty God, giue vs grace that we may cast away the workes of darknesse, and put on the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall, through him, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

The Collect for the second Sunday in Aduent.

BLessed Lord, which hast caused all the holy Scriptures to bee written for our learning, grant that wee may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy Word, wee may embrace, and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Collect for the third Sunday in Aduent.

LOrd, we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts by our Lord Iesus Christ. Amen.

THE

The Collect for the fourth Sunday in Aduent.

LOrd, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse wee bee sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, be honor and glory, world without end. Amen.

The Collect for Christmas day.

ALmightie GOD, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin,

grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

The Collect for Saint Steuens day.

GRant vs, O Lord, to learn to loue our enemies by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest and reignest now and for euer, world without end. Amen.

The Collect for S. Iohn the Euangelists day.

MErcifull Lord, wee beseech thee to cast the bright beams of light vpon thy Church, that it being

being lightened by the doctrine of the blessed Apostle and Euangelist John, may attaine to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Collect for Innocents day.

ALmighty God, whose prayse this day the young Innocents thy Witnesses, haue confessed & shewed forth, not in speaking but in dying, mortifie and kill all vices in vs, that in our conversation our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Collect for the Sunday after Christmas day.

ALmightie God, which hast giuen vs thine onely begotten Son to take, &c. As vpon Christmas day.

The

The Collect for the Circumcision of Christ.

ALmightie God, which madest thy blessed Sonne to bee circumcised and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, may in al things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Collect for the Epiphany.

O God, which by the leading of a Starre, didest manifest thy onely begotten Son to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious

us Godhead, through Jesus Christ our Lord.

The Collect for the first Sunday after the Epiphany.

LOrd, we beseech thee mercifully to receiue the praiers of thy people, which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Collect for the second Sunday after the Epiphany.

ALmightie & euerlasting God, which doest gouerne all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The

The Collect for the third Sunday after the Epiphany.

ALmighty & euerlasting God, mercifully loke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend vs, through Christ our Lord.

The Collect for the fourth Sunday after the Epiphany.

GOd which knowest vs to bée set in the midst of so many & great dangers, that for mans frailenes we cannot allway stand vpright: grant to vs the health of body & soule, that all those things which wee suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The

The Collect for the fifth Sunday after the Epiphany.

LOrd wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely vpon the hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Christ our Lord.

SEPTVAGESIMA SVNDAY.

SEPTVAGESIMA (so called from the number of *Seuentie*) is a solemne beginning of a new Office, and a new Time, wherein our Holy Mother the Church hath taught vs, by calling to mind the *Time* of the Iewes captiuitie from their countrie, the better to remember and bewaile our owne captiuitie from ours, euen that Heauenly Paradise which God at first created for vs. For which purpose the LESSONS of the Church-Seruice (saith S. BERNARD) are this day altered in their course, and the Storie of GENESIS (where both our first happinesse, and our first miseries are described) is alwaies

* *Serm. 1. in Septua.*

alwaies begun to be read in SEPTVAGESIMA.

It is a time therefore that suddenly calls vs backe from our CHRISTMAS feasting and ioy, to our LENTEN fasting and sorrow; from thinking how Christ came into the World, to thinke vpon our own sins and miseries which brought him into the World; to think vpon them, and to bewaile, or reforme them withall; considering that Hee came not to take away their sinnes, who are not weary of them, or be loth to part with them, and amend their liues themselues.

To this end there was a godly Ordinance in the ancient Church, (made by the old Councell of * AVXERRE, more than a thousand yeeres since) that in the end of the EPIPHANY, there should be certaine daies appointed (such as THIS, and the * TWO SVNDAIES following are) wherein to prepare the people for their solemne fasting and penance, and to giue them warning of their LENT before hand, that when it came, it might bee the more

* *Can.* 2.

* *Sexa.* and *Quinqu.* Sundaies, so called *à rotundâ enumeratione*, being placed between *Septuag.* & *Quadrag.* Sundaies.

more ſtrictly and religiouſly obſerued.

And afterwards, through the varietie of Faſting in diuers places, it came to paſſe, that theſe THREE SVNDAIES were made to bee Three ſeuerall Beginnings of the LENT-FAST, ſome extending their ſolemne humiliation and ſorrow to a larger Time than ordinarie, and others excepting from it thoſe* daies of the weeke, whereupon many Chriſtians had either no cuſtome, or no leaue to Faſt: moſt agreeing in this, that whether wee begin at SEPTVAGESIMA, or anie the SVNDAIES following, the LENT-FAST is duely to bee kept at One ſolemne time of the yeere, and duely to bee continued on to the Great Feaſt of EASTER.

*Thurſdaies and Saturdaies.

THE

THE COLLECT FOR SEPTVAGESIMA SVNDAY.

Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Collect for Sexagesima Sunday.

LOrd God, which seest that wee put not our trust in any thing that we do, mercifully grant that by thy power wee may bee defended against all aduersitie, through Iesus Christ our Lord.

The

The Collect for Quinquagesima Sunday.

O Lord, which doest teach vs, that all our doings without charitie are nothing worth, send the holy Ghost, and powre into our hearts that most excellent gift of charitie, the verie bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy onely Son Iesus Christs sake.

THE

THE FIRST DAY OF LENT.

BY the ancient Lawes & cuſtome of the Church of Chriſt, wee ſtill obſerue a yeerly and more ſolemne time of Faſting and Prayer, than ordinarie; which from the ſeaſon wherein it falls, wee call our * LENT *Faſt*. A time wherein the Church commemorateth the miraculous *Faſting* of our Sauiour, and by it commendeth the like ghoſtly and religious exerciſe vnto vs, as being the readieſt meanes wee can vſe againſt the **temptations of the Diuell*, and the ſinfull deſires of our pampered fleſh. Not as if ſhe thought we were able to faſt as Chriſt did, and liue altogether without meate and drinke, or as if her meaning were to giue vs vnto any ſuch ſcrupulous Abſtinence, which refuſeth ſome kindes of meates as being vncleane in themſelues,

* Or *Spring Faſt*. For Lent ſignifieth *the Spring* in the Saxon language.

* Whereupon the *Goſpell* of *Chriſts Faſting*, and reſiſting of the *Diuells temptation* is appointed for the *firſt Sunday in Lent*.

selues, but that as farre as our imperfections and infirmities would suffer vs, wee should tye our selues to such a religious *Fast* and *Abstinence*, as thereby eyther interrupting or otherwise abating not only the kind but the quantitie of our *diet*, and so taking the lesse care of our bodily sustenãce, we might the more earnestly hunger and thirst after righteousnesse, which is the *food* of our soules; & by* mortifying of our sinfull flesh, fixe our mindes vpon heauenlier and better desires. A LENT so kept, will conform vs the better to our Sauiours *Sufferings*, which are now remembred; and make vs the more capable, and more sensible of the *ioy* which the Church *expresseth in the ioyful solemnity of EASTER, aswell in commemoration of his, as in hope of our glorious & gladsom *Resurrection*.

*The Collect for the *first Sunday* in *Lent*.

* Both by the *Eucharist* and other *holy offices*.

And after this manner hath it been religiously obserued throughout all ages, both in the *Greek* and in the *Latine* Church.

For the *Greekes* first. It is mentioned by IGNATIVS, who was S. IOHNS disciple, in his Epistle to the *Philippians*,

ary, a writing vnquestioned by most men. Then by IRENAEVS, who was S. Iohns scholler also, but once remoued: by ORIGEN, who liued not long after them, in his 10. *Homil.* vpon *Leuiticus*. By the famous Generall Councell of NICE, not much aboue 300 yeeres after Christ, where they mention the * *Forty daies of* LENT as a knowne thing, instituted and obserued by all men long before their time. After them, by S. CYRILL in his *Catechisme*, & by S. CHRYSOSTOM in his Sermons vpon *Genesis*, which were preached in this time of LENT. By S. BASIL in his second Homily of *Fasting*, where hee tells us, *That there was no age, nor no place, but both knew it, and obserued it.* By ATHANASIVS in his Relation *ad Orth. dax.* By S. GR. NYSSEN in his Sermon of *Baptisme*, & by NAZIANZEN surnamed the *Diuine*, in his Sermon of *Almesdeedes*.

* Can. 5.

* *Quadragesima.*

Then for the *Latins* by TERTVLLIAN first, who was the first of the *Latine Fathers*, and spake more concerning the LENT-FAST than perhaps the Church would haue had him. By S. CYPRIAN after him, who was also his scholler. By S. AMBROSE, S. HIERON, and

and S. AVGVSTINE in more than 40. seuerall places of their writings. After them by a whole cloud of *Witnesses*, euen to our owne Times: All which being put together, will proue abundantly that THE LENT which we now keepe, is, and euer hath been an *Apostolicall Constitution*; as S. HIERON said in his *Epistle* to MARCELLA *Nouam* QVADRAGESIMAM *secundum traditionem* APOSTOLORVM, *tempore nobis congruo ieiunamus*. (that is) [*We obserue a* LENT-FAST *of* FORTY DAIES, *as wee haue bin taught to do by the* APOSTLES, *in a fit and seasonable time of the yeere.*] Wee adde out of S. AVGVSTIN in his 119. *Epistle* to IANVARIVS, a knowne place * QVADRAGESIMA *Ieiuniorum habet auctoritatem, &c.* [*The* LENTEN FAST (saith he) *is authorised both by the* OLD *and* NEW TESTAMENT; *there by* MOSES, *and here by* CHRIST. And out of CHRYSOLOGVS in his 11. Sermon. *Quod* QVADRAGESIMAM *ieiunamus, non est humana inuentio, &c.* [*It is no* HVMANE INVENTION (as they call it) *but it comes from* DIVINE AVTHORITY *that wee Fast our* FORTY DAIES *in* LENT.]

* S. *Hieron. ep. ad Marcellam.*

* S. *Aug* ep. 119. ad Ian.

The

THE COLLECT FOR ASHWENSDAY.

ALmighty & euerlasting God, which hatest nothing y thou hast made, and doest forgiue the sinnes of all them that be penitent, create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Jesus Christ.

Three other Collects for this time of Lent, as in the Communion, appointed to be vsed in the beginning of Lent.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their

sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued & wearied with ꝑ burden of our sins. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs which meekely acknowledge our vile

kindneſſe, and truly repent vs of our faults: ſo make haſte to helpe vs in this world, that we may euer liue with thee in the world to come, through Ieſus Chriſt our Lord. Amen.

TVrne thou vs, O good Lord, and ſo ſhall we be turned: bee mercyable to thy people, O Lord, be fauorable to thy people, which turne to thee in weeping, faſting, and prayeng: for thou art a merciful God, full of compaſſion, long ſuffering, and of great pity. Thou ſpareſt when wee deſerue punishment, and in thy wrath thinkeſt vpon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs, through Ieſus Chriſt our Lord. Amen.

The Collect for the first Sunday in Lent.

O Lord, which for our sakes diddest fast forty dayes & forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Collect for the second Sunday in Lent.

Almightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault & hurt the soule, through Iesus, &c.

The Collect for the third Sunday in Lent.

WE beseech thee Almightie God, looke vpon the heartie de-

desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to bee our defence against all our enemies, through Iesus Christ our Lord, Amen.

The Collect for the fourth Sunday in Lent.

GRant we beseech thee Almightie God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Iesus Christ.

The Collect for the fifth Sunday in Lent.

WE beseech thee, Almightie God, mercifully to looke vpon thy people, that by thy great goodnes, they may bee gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

THE WEEKE BEFORE EASTER.

THis *Laſt weeke* of LENT Chriſtians haue been vſed to call *a The Holy* and *Great weeke*, or *The Paſsion weeke*, & more ſolemnely to obſerue it, than any of the reſt before. For in it the Church doth commemorate and repreſent vnto vs for our greater humilitie and deuotion, firſt the trayterous *Conſpiracy* of the *Iewes* with IVDAS to betray Chriſt vnto his death; as vpon the *b* WEDNESDAY before *Eaſter*. Then, the Inſtitution of Chriſts *Bleſſed Supper*, and the *waſhing* of his Diſciples feet, as vpon *c* MANDY THVRSDAY. Next, the very *Croſſe* and *Paſsion* of our Sauiour, his precious *Death* and *Buriall* for vs all, as vpon *d* GOOD FRIDAY. And laſtly his *Reſt* within the *Graue*, and his *Deſcent* alſo *into Hell*, as vpon *e* EASTER EVEN. which is alſo the Leſſon appointed to be read at the Kings ſolemne Mandy, and the waſhing of poore mens feet vpon this day. d Good Friday. e Easter Euen, wherein the Graue and the Deſcent of Chriſt into Hell is commemorated, as appeareth by the Epiſtle and Goſpell of this day.

a Hebdomada ſancta, magna, pœnoſa: & Hebd. Paſſionis.

b Wedneſday *before* Eaſter.

c Mandy, Thurſday (*or* Dies mandati) *ſo called from the words of Chriſt*, Mandatum dedi vobis, Ioh. 13.

TIEN. And all these *in tempore suo*, in their owne *proper times* and seasons, vpon the *very dayes* when they were done, and became the great and high mysteries of our Christian Religion. Which is the reason why *These Dayes* are heere and *f* elsewhere rank'd among the *Holydayes* of our Church, and a speciall Service appointed for them: as also *g* why all the *Wednesdayes* of the yeere haue been heretofore, and why the *h Fridayes* and *Saturdayes* of euery weeke besides are non continued and made common dayes of Abstinence and Prayer.

f *In the Table of* Proper Lessons.

g Clem. *Const. lib. 8.*

h S. Aug. *ep. 86. ad Cas.*

What the ancient Discipline and religious custome of the Church in this Holy weeke hath been of old, may appeare by this passage of EPIPHANIVS, HAERES 75. *i On Church fasting daies, and especially* THE WEEK BEFORE EASTER, *when with vs* (saith he) *Custome admitteth nothing but lying downe vpon the earth, abstinence from fleshly delights and pleasures, vnsauourie and drie diet, sorrow, prayer, watching, fasting, and all the medicines for our soules which holy affections can minister; other men* (with

i Epiphan. *haeres. 75.*

whom the Discipline of the Church is in no regard) are vp betimes in the morning to take in the strongest for the belly, and when their veynes are well swolne and growne big, they make themselues sport and laughter at this our Deuout Seruice, wherewith we are perswaded wee please God.

Surely SORROW for sinne is the proper and predominant affection of this Time, so taught vs by the Church. And what can we resolue on lesse, than the Church now teacheth vs? If He, in whom there was no sinne, was at this time aboue measure *sorrowfull* for our sinnes; shall not we whose sinnes, they were, be in some measure touched with *sorrow* for them, especially at this *Time* of his *sorrow*? True it is that our Sauiours *sufferings*, being the price of our Redemption, are the matter of our greatest IOY; but they are so, as they are ioyned with his *Resurrection*, without which there had not been any benefit or ioy to vs by them. His Church therefore euen from the beginning iudged this *Order* to bee most conuenient and decent, That a-

bout

bout the time of *His Passion* we should haue a sympathie, a *com-passion*, and a fellow-feeling with him, being made conformable vnto him herein by the exercise of Repentance, which are *the Passion* of euery Christian, wherby he dieth vnto sinne; and that the solemne ioy of our *Redemption* should be put off till EASTER DAY, the day of his *Resurrection*, which is the Hope, & *Life*, and Glory of vs all, fully expressed in the blessed Sacrament.

And here it must euer bee remembred, that the intent of the Church in the celebration of these her holy *Solemnities*, is not onely to *informe* vs in the mysteries which are commemorated, but also, and that chiefly, to *conforme* vs therby vnto Him, who is our Head, and the Substance of all our Solemnities whatsoeuer: that if wee bee not thus affected with them, we can neither approue our selues to bee his followers and seruants, nor any liuely members of his Church.

THE COLLECT FOR THE SVNDAY NEXT BEFORE EASTER.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant that we both follow the example of his patience, and be made partakers of his resurrectiō, through the same Iesus Christ our Lord.

Monday, Tuesday, Wednesday, and Thursday before Easter.

ALmighty & euerlasting God, which of thy, &c. as before,

THE

The Collects on good Friday.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Crosse: who liveth and reigneth, &c.

ALmighty & everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which wee offer before thee, for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministery, may truly and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be converted and live, have mercie upon all Jewes, Turks, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saved among the remnant of the true Israelites, and be made one Fold under one Shepheard, Jesus Christ our Lord, who liveth and reigneth, &c.

EASTER EVEN.

ALmighty & everlasting God, which of thy, &c. As upon the Sunday before.

Easter

EASTER DAY.

IT is a most solemne *Festiuall*, as ancient as Christs glorious RESVRRECTION it selfe, by which this day was *declared* and *instituted* to bee kept holy, (saith S. AVGVSTINE) and by vertue of it, all the SVNDAYES of the yeere besides. being for this cause called by the *Apostle* * THE LORDS DAY, and by the *Fathers*, * GODS OWNE EASTER DAY, and both by Them and our own Church, * THE DAY WHICH THE LORD HATH MADE. That what holy Institution soeuer the *other solemnities* of the yeere haue receiued, some from the Apostles, and some from the Fathers of the Church in succeeding Ages, we may bee sure that *this sacred Festiuall* was instituted by the diuine Authoritie of *God* and of *Christ* himselfe. In regard whereof, it ought to be no lesse to vs, than it was of old to the Chri-

* *Ep.* 119.

* Reu. 1. 10.

* Nazianz. *Orat.* 1. *in Pasch.*

* Psal 118. 24 which is one of the *proper Psalmes* for this day appointed.

Christians * all the world ouer, euen * The Feast of all Feasts, and the Solemnitie of all Solemnities, the highest and the greatest that we haue. *Which venerable Festiuall we haue receiued frō our* SAVIOVR (saith* CONSTANTINE) *and by which wee hold our hopes of immortalitie*; [we adde] And without which all that Christ had done for vs besides, would haue done vs no good.

*S Aug. epist. 118. *S. Gr. Naz vbi supra.

* Const in op. ad om. Eccl. apud Euseb de vit. Const. lib. 3.

It is euer to be remembred, that this Holy Feast of *Ioy* followeth as Holy a Time of *Sorrow*, that the *Feast* of EASTER commeth alwayes after the *Fast* of LENT, and therby we to learne, that if we will keep this FEAST aright, if we will *rise* and reigne with Christ, we must *suffer* with him first; *crucifie* and *kill* those sinnes by repentance which be in vs, that wee may be *renewed* by the power of that Spirit which is in him, and so being *raised* vp to newnes of life here, wee may be *raised* vp (as *this day* Hee was) to the life of glorie hereafter.

1. Cor. 15. 17.

THE

THE ANTHEMES VP ON EASTER DAY.

Christ rising againe from the dead, now dieth not, death from henceforth hath no power vpon him: for in that he dyed, hee dyed but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe: for since that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall be restored to life.

THE

THE COLLECT FOR EASTER DAY.

ALmightie God, which through thine onely begotten Sonne Jesus Christ hast overcome death, & opened unto us the gate of everlasting life, wee humbly beseech thee, that as by thy speciall grace, preventing us, thou doest put in our minds good desires, so by thy continuall helpe, wee may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

MVN.

MVNDAY AND TVESDAY IN EASTER WEEKE.

THese two *Holydaies* haue been very *anciently* annexed to the Feast of EASTER, and were * in the Primitiue Church dayes of a publike and solemne meeting of many multitudes of people together; which the good Christians of old, rather chose to admire and receiue at this *Time* of Easter, for that by the Sacrament of *Baptisme* the holy *Resurrection* of our Sauiour is liuely set forth and commemorated in the Church. This was one reason of their first institution in old time.

* *As in the Rubrick before* Publike Baptisme.

Another was (and it is the reason of their present continuance now) for that these *Two Dayes* might bee a greater honor to the principall *Day* of EASTER it self, whereupon they still attend: and the attendants vpon it, haue not, as other dayes, any proper *name* of their owne.

It

It was the Custome both of the ancient Latine and Greeke Churches to obserue their EASTER after this manner. For the Latines, * S. AVGVSTINE is plaine, *In tertium Diem festi, &c.* (i.) [Vpon the THIRD DAY of our most Holy Festiuall.] And for the Greekes, * S. GR. NYSSEN is cleare, who expressely termethit, *A Feast of* THREE *dayes.*

S. Aug. de ciuit. Dei. l. 22. c. 8.

Hom. 1. in Pasch.

THE COLLECT FOR MONDAY IN EASTER VVEEKE.

ALmightie God, which through thy &c. As vpon Easter day.

The Collect for Tuesday in Easter weeke.

ALmightie Father, which hast giuen thine onely begotten Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen

lumen of malice and wickedneſſe, that wee may allway ſerue thee in pureneſſe of liuing and truth, through Jeſus Chriſt our Lord, Amen.

THE FIRST SVNDAY AFTER EASTER.

IT was the Religious Cuſtome of our Forefathers to obſerue the *Octaues* of their high and principall *Feſtiuals*. And this day is the *Octaue*, or the *Eight day* after the Feaſt of EASTER. Vpon euery *Octaue* (which is the ſeuen dayes is a Returne to the 8th day) the vſe was to repeate ſome part of that *Seruice* and Deuotion, which was performed vpon the principall *Feaſt* it ſelfe. And this is the reaſon, that the *Collect* vſed vpon EASTER DAY, is againe renewed vpon this *Sunday*.

THE

THE COLLECT FOR THE FIRST SVNDAY AFTER EASTER.

ALmighty GOD, which through thine onely begotten Son Jesus Christ hast &c. As vpon Easter day.

The Collect for the second Sunday after Easter.

ALmightie God, which hast giuen thine onely Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs thy grace that wee may alway most thankfully receiue that his inestimable benefit, and also daily endeauour our selues to follow the blessed steppes of his most holy life.

The

The Collect for the third Sunday after Easter.

ALmighty God, which shewest to all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant unto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Collect for the fourth Sunday after Easter.

ALmightie GOD, which doest make the mindes of all faithfull men to bee of one will, grant unto thy people, that they may love the thing which thou commandest, and desire

stre that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to bee found, through Iesus Christ our Lord. Amen.

The Collect for the fifth Sunday after Easter.

LOrd, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ. Amen.

The Collect for Ascension day.

GRant we beseech thee Almighty God, that like as we do beleeue thy onely begotten Sonne

ann

our Lord to haue ascended into the Heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Collect for the Sunday after Ascension day.

O God the King of glory, which hast exalted thine onely Son Iesus Christ with great triumph into thy Kingdome of heauen: we beseech thee leaue vs not comfortelesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

THE

WHITSVNDAY, OR THE FEAST OF PENTECOST.

THis *Day* hold we *holy* to the *holy Ghost*, by whom all *holy Layes*, all *holy Persons*, & all *holy things* whatsoeuer are made *Holy*. And wee obserue it (as S. AVSTIN saith the old Church did **all the world ouer*,) in memorie of that day wherein the *Holy Spirit* of God after a wonderfull and mysterious manner *descended vpon the Persons of the Apostles, for the founding, propagating, preseruing, & gouerning of Christs Catholike Church vnto the end of the world.

* *Ep.* 118. *ad Ianuar.*

* Acts 2.

Wee call it PENTECOST from the name it had at first, being 50 *daies after* EASTER; and WHITSVNDAY from that glorious *Light* of Heauen, which was then sent down vpon the Earth; as also for that it was the * custome of the ancient Christians to re-clothe themselues with a *White* Habit vpon *This* and the

* Cyril. *In Catech.*

Two

the Attendant Holidayes that are vnto annexed; which they did as well to expresse the ioy they had, and the Festiuitie they held for the visible descent of the Holy Ghost vpon the Church at first, as for his mysterious descent now in the blessed Sacrament of Baptisme, which was * vsually at this time with great solemnity dispensed, and thereby many multitudes received into the number of Gods chosen people.

* Munday and Tuesday in Whitsun weeke.

* Rubr. before publike Baptisme.

THE COLLECT FOR WHITSVNDAY.

GOd, which as vpon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy Holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through

the merits of Jesus Christ our Saviour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Collect for Munday and Tuesday in Whitsun weeke.

GOd, which as vpon this day, hast &c. As vpon Whitsunday.

TRINITY SVNDAY.

IMmediately after the descent of Gods holy Spirit vpon the Church, ensued the notice of the glorious and incomprehensible *Trinity*, the Father, Sonne, and Holy Ghost, which before that time was not so clearely knowne. This therfore is the order of the Church (& it is excellent to consider) that when by the reuolution of the yeere, she hath solemnly commemorated

ed all those sacred mysteries which *the Father* had of his goodnesse wrought for her, first by his *blessed Sonne*; and then by his *blessed Spirit*; now she might end and perfect her deuotions, with a *Festiuall* of holy Seruice to the whole *Blessed Trinitie*.

THE COLLECT FOR TRINITY-SVNDAY.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace by the confession of a true Faith, to acknowledge the glorie of the eternall Trinity, and in the power of thy diuine Maiestie to worship the Vnitie: we beseech thee that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest, &c.

The Collect for the first Sunday after Trinitie.

GOd, the ſtrength of all them that truſt in thée, mercifully accept our prayers: and becauſe the weakeneſſe of our mortall nature can do no good thing without thée, grant vs the helpe of thy grace, that in keeping of thy commandements, wee may pleaſe thée both in will and déed, through Ieſus Chriſt our Lord.

The Collect for the ſecond Sunday after Trinitie.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name: for thou neuer faileſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this &c.

The

The Collect for the third Sunday after Trinitie.

LOrd, we beseech thee, mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mightie ayde wee may be defended, through Iesus Christ our Lord.

The Collect for the fourth Sunday after Trinitie.

GOd, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our ruler and Guide, wee may so passe through things temporall, that we finally lose not the things eternall: grant this heauenly Father, for Iesus Christs sake our Lord.

The Collect for the fifth Sunday after Trinitie.

GRant Lord, we beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Collect for the sixth Sunday after Trinitie.

GOd which hast prepared to them that loue thee, such good things as passe all mens vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that we can desire, through Iesus Christ our Lord &c.

The

The Collect for the seuenth Sunday after Trinitie.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Iesus Christ our Lord.

The Collect for the eighth Sunday after Trinitie.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The Collect for the ninth Sunday after Trinitie.

GRant vs Lord, wee beseech thee, the Spirit to thinke and doe alwaies such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Collect for the tenth Sunday after Trinitie.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Collect for the eleuenth Sunday after Trinitie.

GOd which declarest thy Almightie power, most chiefely in

in shewing mercy and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly Treasure, through Iesus Christ our Lord.

The Collect for the twelfth Sunday after Trinitie.

ALmightie & euerlasting God, which art alwaies more ready to heare, than we to pray, and art wont to giue more than either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Collect for the thirteenth Sunday after Trinity.

ALmighty and mercifull God, of whose onely gift it com-

meth, that thy faithfull people doe vnto thee, true and laudable ſeruice: Grant we beſeech thee, that we may ſo runne to thy heauenly promiſes, that we faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Collect for the fourteenth Sunday after Trinity.

ALmightie & euerlaſting God, giue vnto vs the increaſe of faith, hope, and charitie, and that we may obtaine that which thou doeſt promiſe, make vs to loue that which thou doeſt command, through Jeſus Chriſt our Lord.

The Collect for the fifteenth Sunday after Trinitie.

KEep we beſeech thee, O Lord, thy Church with thy perpetuall mercy: and becauſe the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profita-

ble

le to our ſaluation, through Je-
ſus Chriſt our Lord.

The Collect for the ſixteenth Sun-
day after Trinitie.

LOrd, wee beſeech thee, let thy
continuall pitie cleanſe and
defend thy Congregation: and
becauſe it cannot continue in
ſtedfaſtnes without thy ſuccour, pre-
ſerue it euermore by thy help and
goodneſſe, through Jeſus Chriſt
our Lord.

The Collect for the ſeuenteenth Sun-
day after Trinitie.

LOrd wee pray thee, that thy
grace may alwayes preuent
and follow vs, and make vs con-
tinually to bee giuen to all good
workes, through Jeſus Chriſt, &c.

The Collect for the eighteenth Sun-
day after Trinitie.

LOrd we pray thee, grant thy
people grace to auoide the in-
fections

fections of the deuill, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord.

The Collect for the nineteenth Sunday after Trinitie.

O God, forasmuch as without thée we are not able to please thée, grant that the working of thy mercie, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Collect for the twentieth Sunday after Trinitie.

Almighty and mercifull God, of thy bountifull goodnesse, keepe vs from all things that may hurt vs: that we being readie both in bodie and soule, may with frée hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The

The Collect for the 21. Sunday after Trinitie.

GRant we beseech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed frō all their sins, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Collect for the 22. Sunday after Trinitie.

LOrd, we beseech thée, to kéepe thy houshold the Church in continuall godlines, that through thy protection it may be frée from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Collect for the 23. Sunday after Trinity.

GOd our refuge and strength, which art the author of all godnesse,

nesse, be ready to heare the deuout prayers of the Church, and grant that those things which wee aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Collect for the 24. Sunday after Trinitie.

LOrd, wee beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse, wee may be deliuered from the bonds of all those sins, which by our frailty we haue committed. Grant this &c.

The Collect for the 25. Sunday after Trinitie.

STirre vp, wee beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee bee plenteously rewarded, through Iesus Christ, &c.

COL;

COLLECTS PROPER FOR OTHER HOLYDAYES.

WHat the religious intention of the Church was at first, and what her meaning is still in the holy obseruation of these Saints dayes that follow, may be seene in the Preface to the Calendar of this booke.

S. ANDREWS DAY.

SAint ANDREVVS day beginneth the order of the Seruice for all the other Saints dayes of the yeere. And the reason is: because his Feast euer falleth out to be either next before, or next after *that day, wherewith the Church hath beene vsed to begin the whole course of her Ecclesiasticall yeere, and the order of her other solemne and daily Seruice,

* Aduent Sunday.

THE

THE COLLECT FOR S. ANDREWS DAY.

ALmighty God, which didst giue such grace to thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy commandements, through the same Iesus Christ our Lord.

The Collect for S. Thomas day.

ALmightie & euerliuing God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant

grant vs so perfectly, and without all doubt to beléeue in thy Sonne Iesus Christ, that our faith in thy sight neuer bée reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Collect on the Conuersion of Saint Paul.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant wee beséech thée, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill the holy doctrine that hee taught, through Iesus Christ our Lord.

The Collect on the Purification of the blessed Virgin Mary.

ALmightie & euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that wée may

be

be presented vnto thée with pure and cleane minds by Iesus Christ our Lord.

The Collect for S. Matthias day.

ALmightie God, which in the place of the Traitor Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church being alway preserued from false Apostles, may bée ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord.

The Collect for the Annuntiation of the blessed Virgin Mary.

WE beséech thée, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sonnes incarnation by the message of an Angel, so by his Crosse and Passion we may bee brought vnto the glorie of his Resurrection, through the same Christ our Lord, Amen.

The

The Collect for S. Markes day.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of the Euangelist S. Mark, giue vs grace that we be not like children caried away with euerie blast of vaine doctrine: but firmely to bee established in the truth of thy holy Gospel, through Iesus Christ, &c.

The Collect for Saint Philip and S. Iames day.

ALmighty God, whom truly to know is euerlasting life: graunt vs perfectly to know thy sonne Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other Apostles, through Iesus &c.

The Collect for S. Barnabe's day.

GOd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of

thy

thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through &c.

The Collect for S. Iohn Baptists day.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent: according to his preaching, and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Collect for S. Peters day.

ALmightie God, which by thy Sonne Iesus Christ, hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feede thy flock: make (wee beseech thee) all

Bishops

bishops and Pastors diligently preach thy holy Word, and the people obediently to follow the same, that they may receiue the Crowne of euerlasting glorie, through Jesus Christ &c.

The Collect on S. Iames day.

GRant, O mercifull God, that as thy Apostle S. James, leauing his father and all that he had without delay, was obedient vnto the calling of thy Son Jesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore readie to follow thy Commandements, through Jesus Christ our Lord.

The Collect for S. Bartholomews day.

OAlmightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy word: Grant we beseech thee vnto thy

thy Church, both to loue that hée beléeued, and to preach that hée taught, through Christ our Lord.

The Collect for S. Matthews day.

ALmightie God, which by thy blessed Son didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth &c.

The Collect on S. Michael and all Angels day.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant that they which alway doe thée seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The

The Collect for S. Lukes day.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to bee a Physition of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus, &c.

The Collect for S. Simon and Iudes day.

ALmightie God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may bee made an holy Temple acceptable vnto thee, through Jesus Christ our Lord.

ALL

ALL-SAINTS DAY.

THe Reasons for the solemne obseruation of this Great and generall *Festiuall*, are set down in the *Preface* to the *Calendar* of this Booke.

THE COLLECT FOR ALL-SAINTS DAY.

ALmighty GOD, which hast knit together the Elect in one Communion and fellowship in the mysticall Body of thy Sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus &c.

FINIS.

DEVOVT PRAYERS THAT MAY BEE VSED BEFORE AND AFTER THE RECEIVING OF CHRISTS HOLY SACRAMENT, HIS BLESSD BODY AND BLOOD.

DEVOUT
PRAYERS
THAT MAY BE
USED
BEFORE AND AF-
TER THE R-
CEIVING
OF
CHRIST'S HOLY
SACRAMENT.

PRAYERS BEFORE THE RECEIVING OF THE BLESSED SACRAMENT.

When we enter into the Church.

I.

LORD, I have loued the habitation of thine House, and the place where thine Honour dwelleth. Ps. 26. 8.

II.

I Will wash mine hands in innocency, O Lord, and so will I go to thine Altar. Ps. 26. 6.

When we are prostrate before the Altar.

I.

Reu. 4. 11. THou art worthie, O Lord, to receiue glory and honour and power, for thou hast created all things, and for thy wills sake they are, and were created.

II.

Reuel. 5. 13 BLessing, and Glory, and Wisedome, and Thankes, and Honour, and Power, and Might be vnto our God for euermore. Amen.

III.

Reuel. 4. HOly, Holy, Holy, Lord God Almightie, which was, and is, and is to come, receiue my prayer.

PSAL. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash mee thoroughly from my wickednesse, and cleanse mee from my sinne.

3 For I know my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, & cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts, and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart (O God) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O Giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

At

At the Consecration.

Vers. I beleeue, Lord helpe my vnbeliefe.

THE HYMNE.

A Speciall Theme of Praise is read,
A true liuing and life giuing Bread
Now to be exhibited:
Within the Supper of the Lord
To twelue Disciples at his bord,
As doubtlesse 'twas deliuered.

What at Supper *Christ* performed
To be done he straightly charged
For his eternall memorie.
Guided by his sacred orders
Heauenly food vpon our Altars
For our soules we sanctifie.

Christians are by Faith assured
That by Faith Christ is receiued
Flesh and bloud most precious.
What no dulled sense conceiueth
Firme and grounded Faith beleeueth;
In strange effects notorious.

THE PRAYER.

I.

ALmighty Lord, who hast of thine infinite mercy vouchsafed to ordaine this dreadfull Sacrament for a perpetuall memory of that blessed Sacrifice which once thou madest for vs vpon the Crosse: grant me with such diligent remembrance, and such due reuerence to assist the holy celebration of so heauenly and wonderfull a Mystery, that I may bee made worthy by thy grace to obtaine the vertue and fruits of the same, with all the benefits of thy precious Death and Passion, euen the remission of all my sins, and the fulnesse of all thy graces: which I beg for thy onely merits, who art my onely Sauiour, God from everlasting, and world without end. Amen.

II.

O Lord our Heauenly Father, Almightie and euerlasting God, regard, we beseech thee, the deuotion of thy humble seruants, who do now celebrate the memoriall which thy Sonne our Sauiour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy diuine Maiestie, wee and all thy whole Church may obtaine remission of our sinnes, and be made partakers of all other the benefits of his most precious Death & Passion, together with his mightie Resurrection from the earth, and his glorious Ascension into Heauen, who liueth and reigneth with thee and the Holy Ghost euer one God, world without end. Amen.

III.

BE pleased O God, to accept of this our bounden duty and service, and command that the Prayers and supplications, together with the remembrance of Christs Passion, which we now offer up unto thee, may by the ministry of thy Holy Angels be brought up into thy Heavenly Tabernacle: and that thou not weighing our owne merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayst pardon our offences, and replenish us with thy grace and heavenly benediction, through the same Jesus Christ our Lord.

HEA-

II.

O Lord our Heauenly Father, Almighty and euerlasting God, regard, wee beseech thee, the deuotion of thy humble seruants, who do now celebrate the memoriall which thy Sonne our Sauiour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy diuine Maiesty, wee and all thy whole Church may obtain remission of our sinnes, and be made partakers of all other the benefits of his most precious Death & Passion, together with his mightie Resurrection from the earth, and his glorious Ascension into Heauen, who liueth and reigneth with thee and the Holy Ghost euer one God, world without end. Amen.

III.

BEpleased O God, to accept this our bounden duty and service, and vouchsafe that the Prayers and supplications, together with the remembrance of Christs Passion, which wee now offer vp vnto thee, may bee received into thy Heauenly Tabernacle: and that thou not weighing our owne merits, but looking vpon the blessed Sacrifice of our Sauiour, which was once fully and perfectly made for vs all, mayst pardon our offences, and replenish vs with thy grace and heauenly benediction, through the same Iesus Christ our Lord.

HEA-

HEAVENLY ASPIRATIONS IMMEDIATELY BEFORE the receiuing of the blessed Sacrament.

I.

I Will go vnto the Altar of God: euen vnto the God of my ioy and gladnesse. Psal.

II.

I Will offer thankesgiuing vnto my God: and pay my vowes vnto the most Highest. Psal.

III.

O Lambe of God, that takest away the sinnes of the world: haue mercy vpon vs. Ex Letan.

IV.

Ex Letan. O Lambe of God that takest away the sins of the world: grant vs thy peace.

V.

Ex Liturg. GRant me gracious Lord, so to eate the flesh of thy deare Sonne, and to drinke his blood, that my sinfull bodie may bee made cleane by his Body, and my soule washed through his most precious Blood.

At the receiuing of the Body.

Ex Euang. LOrd, I am not worthy that thou shouldst come vnder my roofe, but speake the word, and my soule shall be healed.

Adding with the Priest.

Ex Liturg. THe body of our Lord Jesus Christ which was giuen for me preserue my body and soule vnto euerlasting life.

And answer. Amen.

At the receiuing of the Cup.

WHat reward shall I giue vnto the Lord for all the benefits that he hath done vnto me: I will take the Cup of saluation, and call vpon the Name of the Lord. Ps.116.

Adding with the Priest.

THe Blood of our Lord Iesus Christ which was shedde for me, preserue my body and soule vnto euerlasting life. Ex Liturg.

Answering againe. Amen.

THANKS.

THANKSGIVING AFTER WE HAVE RECEIVED THE BLESSED SACRAMENT.

I.

O my God, thou art true and holy: Oh my soule thou art blessed & happie.

II.

Ro. 11.33. O the depth of the wisedome and knowledge of God, how incomprehensible are his iudgements, and his wayes past finding out!

III.

Ps. 103.1.2 PRaise the Lord, O my soule, and all that is within mee prayse his holy Name, which saueth thy life from destruction, and

feedeth thée with the bread of heauen.

IV.

GLory be to God on high, and in Earth peace, good will towards men. Wee worship thee O Lord, and wee magnifie thy Name for euer, who hast vouchsafed to fill our soules with gladnes, and to feed vs with the heauenly mysteries of Christs sacred Body and Blood: humbly beseeching thée that from henceforth wee may walke in all good workes, and serue thee in holinesse and purenesse of liuing, to the honour of thy Name. Amen. Ex Liturg.

MEDI-

MEDITATIONS WHILEST OTHERS ARE COMMVNICATED.

I.

Ex Euang. HAppie are those servants, whom when their Lord commeth, Hee shall find thus doing.

II.

Ex S. Paulo. KNow yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God destroy.

III.

Ioh. 5. 14. BEhold, thou art made whole, sinne no more, least a worse thing happen vnto thee.

The

IV.

THe houre commeth, and now it is, when the true worshippers shall worship the Father in spirit and in truth. Ioh. 4. 23.

V.

BE wée followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe an offering and a sacrifice of a sweet sauour vnto God for vs. Ephes. 5.

At the end of the Communion.

THE DOXOLOGIE.

TO the King Eternall, the Immortall, Inuisible and onely wise God, be all honour and glorie, now and for euermore, Amen.

DIVERS

DIVERS FORMES OF DEVOVT AND PENITENT CONFESSIONS OF OVR SINNES,

TO BEE VSED, AS AT other times, so especially before the receiuing of Christs blessed Sacrament.

According to the direction of the Church.

Exhortation before the Communion.

☞ If any require comfort and counsell for the quieting of his conscience, let him come to some discreet Minister of Gods Word and opening his griefe, receiue the benefit of Absolution.

1. Ioh.

1. IOHN 1.9.

If we confesse our sinnes, He is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.

THE PREPARATION.

I.

ALmightie God, vnto whom all hearts bee open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of my heart, by the inspiration of thy holy Spirit, through Iesus Christ. Amen.

II.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of them that be penitent, create and make in me a new and a contrite heart, that I worthily lamenting my sinnes, and knowledging my wretchednesse, may obtaine of thee O God of all mercy, perfect remission

on and forgiuenesse, through Jesus Christ. Amen.

THE CONFESSION.

I Confesse &c. those sins, which if I would, I cannot hide from him: my sinnes of pride & vaine glory, of hatred and enuy, of gluttony and wantonnesse, &c. which I acknowledge through my fault, euen through my owne fault, and my most grieuous fault I haue committed against his heauenly and awfull Maiestie, I am an vncleane and a sinfull creature: * I accuse my selfe of my wicked thoughts and desires that I haue had, &c. of my wanton and euill words, that &c. of my naughty and vngodly deeds, that &c. for all which I am truly penitent from the depth of my soule, and am stedfastly resolued to shew forth the fruits of repentance in my future course of life. And there

* Here may the Penitent haue recourse to the seuerall breaches of Gods commandements, specified in the beginning of this Booke.

for

re in all lowlinesse and humili-
ie of a broken heart I beg my
ardon, and crie vnto God for
mercy towards me a most sinfull
and vnworthy creature: that hée
whose nature and propertie it is
to forgiue sinners, and euer to
haue mercy vpon them that truly
come vnto him, would vouchsafe
of his great pitie and goodnesse, to
giue me the comfort of Absoluti-
on, and a perfect remission of all
my sinnes: to strengthen mée in
good workes, and to bring mée
to life euerlasting, through Je-
sus Christ. Amen.

OTHER

OTHER FORMES OF GENERAL CONFESSIONS.

I.

Almighty and most merciful Father, I have erred & strayed from thy wayes like a lost sheepe, I have followed too much the devices and desires of my own heart, I have offended against thy holy Lawes: I have left undone those things which I ought to have done, and I have done those things which I ought not to have done, and there is no health in me: but thou, O Lord, have mercy upon me, miserable offender. Spare thou mee O God, which confesse my faults, restore thou me that am penitent, according to thy promises declared unto mankind in Christ Jesus our Lord:

and grant O most merci-
Father for his sake, that I
hereafter live a godly, right-
and sober life, to the glory of
holy Name. Amen.

II.

ALmighty God, Father of our
Lord Jesus Christ, Maker of
things, Judge of all men, I
knowledge and bewail my ma-
sinnes and wickednesse,
I from time to time most
grievously have committed by
will, word and deed, against
divine Majestie: provoking
justly thy wrath and indig-
against me. I do earn
repent, and am heartily so-
by these my misdoings, the
remembrance of them is grie-
to me, the burden of them
intolerable. Have mercy up-
have mercy upon me most
merciful Father: for thy Sonne
Lord Jesus Christ's sake, forgi
give

giue me all that is paſt, and grant that I may euer hereafter ſerue and pleaſe thee in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

VII.

FOrgiue me my ſins, O Lord, forgiue mee the ſinnes of my youth, and the ſins of mine age, the ſinnes of my ſoule, and the ſinnes of my body, my ſecret and my whiſpering ſinnes, my preſumptuous and my crying ſins, the ſinnes that I haue done to pleaſe my ſelfe, and the ſinnes that I haue done to pleaſe others. Forgiue me my wanton and idle ſinnes. Forgiue me my ſerious and deliberated ſinnes. Forgiue me thoſe ſinnes which I know, and thoſe ſinnes which I know not: the ſinnes which I haue striuen ſo long to hide from others, that now I haue euen hid them from

from mine owne memorie. For-
give them, O Lord, forgiue them
all, and of thy great goodnesse let
me be absolued from mine offen-
ces.

A DEVOVT MANNER OF PREPARING OVR SELVES TO RECEIVE ABSOLVTION

I That am a wretched sinner, here personally appearing and prostrate befor the presence of the euerlasting God, hauing in remembrance the exceeding mercie of his great goodnesse towards me, whom hee hath created of nothing, preserued, sustained, and loued, when I was most vnworthy of any thing:

whom hee hath of his incompre-
hensible clemencie so often inui-
ted to repentance, and whose con-
uersion and amendment he hath
so patiently expected: as also ha-
uing in memorie, that at the day
of my Christning I was so hap-
pily and holily vowed and dedica-
ted vnto my God, to be his child,
and to liue in his continuall ser-
uice; yet that contrary to the pro-
fession which was then made in
my name, I haue so manie and
sundry times, so execrably and de-
testably violated my vowes, pro-
fained my sacred promises, and
imployed my soule to the seruice
of the World, the Flesh, and the
Deuill: thereby despising the gra-
ces, and contemning the goodnes
of Gods diuine Maiestie: at
length recalling my selfe, and in
all lowly and deuout wise hee
casting my soule and bodie pro-
strate before the dreadfull Throne
of his Iustice, I acknowledge
an

my confesse, and I yéld my selfe
a most miserable wretched sin-
ner, guiltie of that Death and
Passion which Christ once suffe-
red for mee vpon the tormenting
Crosse. But turning my selfe to
the Throne of his infinite Mercy,
with all my might and force
from the very bowels of my hart,
detesting the iniquities of my
passed life: I most humbly
cry and crave pardon for the
same; with an entire absolution
from all my sinnes, euen for the
precious death and passions sake
of my Lord and Sauiour: vpon
whom, as vpon the only founda-
tion of my hope, I repose all my
confidence, and vnto whom I pro-
mise and confirme againe, I ad-
here vnto, and solemnly renew the sa-
cred profession of loyall seruice
and fidelitie, which was made in
my name, and in my behalfe vn-
to him at my holy Baptisme: re-
nouncing vnfainedly the vani-

ties of this wicked World, the lusts of all sinfull Flesh, and the suggestions of the Deuill: and conuerting my selfe vnto my most gracious & mercifull God, I desire, deliberate, purpose, and fully resolue to honour him, serue him, loue him, and obey him now and for euer hereafter. Giuing and dedicating vnto him, to that end, the powers of my soule, the affections of my heart, and the faculties of my bodie, to be his faithfull, loyall and obedient seruants for euer, without doubting, reuoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost to confirme me in this constant resolution, and to accept of this my broken and contrite heart, which he hath promised not to despise: entirely desiring his fatherly goodnesse, that as he hath giuen me

re a desire and will to purpose, so
e would giue mee strength and
race to performe all holy acti-
ns, thro Iesus Christ.

THE PRAYER.

O God, whose nature and propertie is euer to haue mercy and to forgiue, that hast compassion vpon al men, hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should turne from sinne, and be saued: mercifully heare the deuout and holy prayers of thy seruant, and of all those which confesse their sinnes vnto thée: that they whose consciences by sinne are accused, by thy mercifull & gracious pardon may be absolued, through Iesus Christ our Lord. Amen.

AFTER ABSOLVTION

Blessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

Blessed is the man vnto whom the Lord imputeth no sin.

PRAYERS
FOR
THE KING
AND
QVEENE.

PRAYERS FOR THE KING AND QVEENE.

OVr Father which art in heauen. Hallowed bee thy Name, Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill, &c.

Vers. O God make speed to saue me.
Resp. O Lord make hast to help me.

Glory bee to the Father and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and ever shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE

GReat God of Kings,
whose gracious hand hathled
our sacred Soueraigne Head
Vnto the Throne
from whence our blisse is bred:
Oh send thine Angels
to his blessed side,
and bid them there abide,
To be at once
his Guardian and his Guide.

Deare be his life,
all glorious be his daies,
and prospering all his wayes:
Late adde thy last Crowne
to his peace and praise.
And when he hath
out liu'd the Worlds long date,
let thy last Change translate
His earthly Throne
to thy celestiall state.
Amen.

THE ANTIPHONA.

BEhold, O God, our Defender,
and looke upon the face of thine
Anointed.

PSAL. 21.

THe King shall reign
in thy strength, O
Lord: exceeding glad
shall hee bee of thy
saluation.

2 Thou hast giuen him his
hearts desire: and hast not denied
him the request of his lips.

3 For thou hast prevented him with the blessings of goodnesse: and hast set a crown of pure gold upon his head.

4 He shall aske life of thee, and thou shalt give him a long life even for ever and ever.

5 His honour is great in thy salvation, glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.

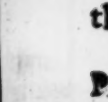
7 And why? Because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscarry.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

PSALM

PSAL. 61.



HEare my prayer, O God: give eare vnto my calling.

2 Thou shalt graunt the King a long life: that his yeeres may endure throughout all generations.

3 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

4 So will I alwaies sing prayses vnto thy Name: that I may daily perfourme my vowes.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

PSAL. 89.

Thou hast made a Couenant, O Lord, with thy chosen: & sworn vnto thy holy vyle hast thou annointed him.

2 Let thy hand hold him fast: and thy arme strengthen him.

3 Let not the enemie bee able to doe him violence: and let not the sonne of wickednesse hurt him.

4 Smite downe his foes before his face: and plague them that hate him.

5 Let thy truth also and thy mercie bee with him: and in thy Name let his horne be exalted.

6 Let him say, Thou art his Father, his God, and his strong saluation.

7 Let thy mercy bee kept for him euermore: and let thy Couenant stand fast with him.

Glory

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE ANTIPHONA.

BEhold, O God our Defender, and looke vpon the face of thine Annointed.

THE LESSON.

1. TIM. 2. 1.

I Will therefore that Prayers and Supplications, with giuing of thankes, be made for all men: for Kings, and for all that are in authority, that we may lead a quiet, and a peaceable life in all godlinesse, and honesty. For this is good and acceptable in the sight of God our Sauiour.

Vers.

Vers. O Lord save thy King.

Resp. And mercifully hear us when we call upon thee.

THE PRAYERS.

I.

Almighty God, whose kingdome is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governour, that he (knowing whose gift he is, and to) may above all things seek thy honour and glory, and that we (his subjects duely considering whose ordinance he is) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord,

Lord, who with thee and the holy Ghoſt, liueth and reigneth euer one God, world without end. Amen.

II.

ALmightie and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Charles thy seruant our King and Gouernour, that in all his thoughts, words, & workes, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse. Grant this, O mercifull Father, for thy deare Sonnes sake, Iesu Christ our Lord. Amen.

ministie of Iosua, exalted with the humilitie of David, beautified with the wisedome of Salomon, and replenished with the goodnes and holinesse of them all, he may walk uprightly before thee, in the way of righteousnesse, and like a mightie King, may be powerfull over his enemies, governing his people with equitie, and preserving thy Church with Truth & Peace, through Iesus Christ our Lord. Amen.

V

Lib. Reg. GOd, the unspeakable Author of the world, Creator of men, Governour of Empires, and Establisher of all kingdomes, who out of the loynes of our Father Abraham didst chuse a seed that became the Saviour of all Kings and Nations of the earth: Bleesse, we beseech thee, thy faithfull Servant, and our dread Soveraigne Lord King Charles

with

with the richest blessings of thy Grace. Establish him in the throne of his Kingdome by thy mightie aide and protection: visit him as thou didst visit Moses in the Bush, Ioshua in the Battell, Gideon in the field, and Samuel in the Temple. Let the Deaw of thine abundant mercies fal vpon his head, and giue vnto him the blessing of Dauid and Salomon. Be vnto him an Helmet of salvation against the face of his enemies, and a strong Towre of defence in the time of aduersitie. Let his Reigne bee prosperous, and his dayes many. Let peace, and loue, and holinesse: let iustice and truth, and all Christian vertues flourish in his time: let his people serue him with honour and obedience: and let him so duly serue thee here on earth, that he may heereafter euerlastingly reigne vvith thee in Heauen, thorow Iesu Christ our Lord. Amen.

Looke

VII.

Lib. Reg. LOoke downe Almightie God with thy fauourable Countenance vpon thine Anointed, and our glorious King: Blesse him as thou didst blesse Abraham, Isaac, and Iacob, and powre vpon him the fulnesse of thy Mercie and Grace. Giue vnto him of the Deaw of heauen, and of the fatnesse of the earth, abundance of Corne, and Wine, and Oyle, and plentie of all things long to continue: that in his time there may bee health in our Countrie, and peace throughout all his Kingdomes: that the glory of his Royall Court may shine forth farre and neere in the eies of all Nations, euen through Him who is the King of kings, and Lord of all things, our Sauiour Jesus Christ. Amen.

Grant

VIII.

GRant, we beseech thee Almighty God, that our Soueraigne Lord the King may bee a mosst mightie Protector of his People, a religious Defender of thy sacred Faith, a bountifull Comforter of thy holy Church, a glorious Triumpher ouer al his enemies, a gracious Gouernor vnto all his subiects, and a happie Father of euery childzen, to rule this Nation by succession in all ages, through Iesus Christ our Lord. Amen. Lib. Reg.

PRAY-

PRAYERS FOR THE QVEENE.

I.

ALmightie God, the Fountaine of all mercy, we humbly beseech thee to powre downe the Riches of thine abundant goodnesse vpon the Head of thine Handmaid, our most gracious Q. Marie, that thée being continually beautified with the royall ornaments of thy heauenly Grace, may bee holy & deuout as Hester, louing to the King as Rachel, fruitfull as Leah, wise as Rebecca, faithfull and obedient as Sarah: and with long life and glory continuing in her High & Princely estate here, thée may at last be brought to the great

great happinesse of thine everla-
sting estate hereafter, through
Jesus Christ our Lord. Amen.

II.

ALmightie God our Heavenly
Father, we be taught by thy
holy Word, that the bringing
forth of children, and the fruitful-
nesse of the wombe is in thy rule
and governance, an heritage and
blessing that commeth from thee
alone: we humbly beseech thee so
dispose, comfort, and blesse
thine humble Handmaid, our
most gracious Queene Marie,
that she may grow up as a fruit-
full Vine upon the walls of the
Kings house, and become a joy-
full Mother of many children, to
the joy and welfare of this King-
dome, and to the glorie of thy
holy Name, through Jesus Christ
our Lord. Amen.

III.

O God from whom all good graces do proceed, we beseech thee to multiply upō thy devoted Handmaid, our gracious Queene, the manifold gifts of thy holy Spirit, the Spirit of Wisdome and Understanding, the Spirit of Counsell and Ghostly strength, the Spirit of Knowledge and true Godlinesse: and fulfill her, O Lord, with the Spirit of thy holy feare, for Jesus Christ his sake. Amen.

IV.

ALmighty God, blesse her with the blessings of Heauen aboue, and the blessings of the earth beneath. Let peace and plentie dwell about her: let Holinesse and Honour be her Guard, and let all the fulnesse of thy blessings be upon her, through Jesus Christ our Lord. Amen.

A

A PRAYER FOR THE Pr. Palat. WITH THE LADY Elizab. &c.

ALmightie GOD, the Fountaine of all goodnesse, heare our humble supplications which wee make vnto thee for thy blessings and fauours vpon Frederick Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely issue: endue them with thy holy Spirit, enrich them with thy heauenly Grace, prosper them with all happines, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

The Lords Name be praysed.

A PRAYER FOR THE
LADY ELIZABETH.

PRAYERS
FOR
THE FOVRE
EMBER
WEEKES.

PRAYERS FOR THE FOVRE EMBER WEEKES.

AMong all the Set-Fasts of the yeare, LENT hath the first, & these EMBER Daies the second place: Daies of Deuotion and Fasting, which were instituted of old, and obserued at the foure seasons of the yeare, as for many other, so chiefly for these reasons. First, * That *Christians* in these religious duties towards God might set the world how they were as deuout and forward as formerly the *Iewes* had been, whose custome it was to obserue foure seuerall and solemne Times of Fast in the yeare, though for other ends and vpon other occasions, than now the vse of the Church is to doe. 2. For that these Times are as the *first fruits* of euerie Season, which wee rightly dedicate to the seruice and the honour of God. 3. * That by *beginning* these seuerall parts of the yeare with an holy, righte-

* *Leo* de ieiun. decimi mensis, Serm. 4. S *Hieron.* in *Zach.* 8. *Gratian.* dist. 76. c. ieiun.

* *Leo* de ieiun. Sept. mens. Ser. 9

ous and sober life, we might the better learne how to spend the remainder of euery season accordingly. 4. That we might obtain the continuance of Gods fauour towards vs for the *fruits* of the earth, which at these *Times* are for the most part either *sowne*, or *springing*, or comming to their *ripenesse*, or *gathered* into the Barne. 5. That we might recall, bewaile and repent vs the more seriously of those sinnes which all the *season* before wee haue through our frailtie and wilfulnesse committed. 6. That our *bodies* might by the imploring of Gods mercies, bee freed from those common *distemperatures*, which vsually these *foure seasons* of the yeere through the *predominant humors* then reigning, doe bring along with them. 7. And lastly, for that at these *Times* it was the ordinarie custome of the Church,* and is so still, by the Imposition of her Bishops hands, to giue holy and *sacred Orders*; which Orders were euer giuen aswel by * Christ and his * Apostles, as their Successors, with solemne *Prayer* and *Fasting* before hand.

* Const. & Canons, *cap.* 31.

* Luc. 6. 12
* Acts 13. 3

Verse.

Vers. Our helpe standeth in the Name of the Lord.

Resp. Who hath made Heauen and Earth.

Vers. Blessed bee the Name of the Lord.

Resp. From henceforth world without end. Amen.

THE PSALMES.

PSALME 119.

Beati immaculati.

BLessed are those that are vndefiled in the way, and walke in the Law of the Lord.

2. Blessed are they that keepe his testimonies:

and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I have respect unto all thy Commandements.

7 I will thanke thee with an unfained heart: when I shall have learned the Judgements of thy righteousnesse.

8 I will keep thy ceremonies: O forsake me not utterly.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Legem

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy Word in thy seruant: that I may feare thee.

7 Take away the rebuke that

I

I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

Appropinquet.

Et my complaint come before thee, O Lord: give me understanding according to thy Word.

2 Let my supplication come before thee: deliver me according to thy Word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea,

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall prayse thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: O seeke thy seruant, for I doe not forget thy Comandements.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end, Amen.

After

After these Psalmes, the LETANY may be said.

O God the Father of Heauen, haue &c. as before.

THE PRAYERS COMMON TO ALL THE EMBER DAYES, DISPOSED ACCORDING TO THE SEVEN REASONS BEFORE SPECIFIED.

I.

For Gods acceptance of our humiliation.

ALmighty God, who didst command thy people Israel to afflict their soules before thée on the day of attonement, and by whose diuine

vine inspiration the succeeding Ages of that Church appointed other set times of publike Fasting and Humiliation: Grant we beseech thée, that as our knowledge of thée, and of thy truth farre exceeds theirs, so in this, and al other duties of Religion, our Righteousnesse may exceed their Righteousnesse, that men seeing our good workes, may glorifie thée our heavenly Father, through Jesus Christ thy Sonne our Saviour. Amen.

II.

For consecrating the beginning of every Season vnto God.

ALmightie God, from whom wee have the beginning and continuance of our life: Grant we beseech thée, that we thy humble servants may so consecrate vnto thy divine Majestie the first fruits of this Time and Season

of

of the yeere, that the good purposes which thou puttest into our hearts, may haue full effect in our liues, to thy glory, and our soules health, through Iesus Christ our Lord. Amen.

III.

For Grace to spend the whole Season aright.

ALmighty God our heauenly Father, we most humbly beseech thee, that wee thy seruants who do begin this Time and season of the yeere with fasting and sober liuing, may find thereby such ghostly strength and comfort, that wee may bee the more able and willing to spend both the remainder of this season, and the rest of our dayes accordingly, vsing this world as it becommeth those who are pilgrims and strangers here, and doe looke for an abiding Citie in the Heauens; through

through the merits of Jesus Christ our Saviour. Amen.

IV.

For the Fruits of the earth.

ALmightie God, Lord of heauen and earth, in whom wee liue, moue, and haue our being, who doest good vnto all men, making thy Sunne to rise on the euill and on the good, and sending raine on the iust & on the vniust; mercifully behold vs thy people, who doe call vpon thy Name: and send vs thy blessing from heauen, in giuing vs fruitefull seasons, and filling our hearts with foode and gladnesse: that both our hearts and mouthes may be continually filled with thy praise, giuing thanks to thee in thy holy Church, through Jesus Christ our Lord, Amen.

V.

For pardon of sinnes past.

ALmightie and most mercifull Father, who for our many and grievous sinnes, those especially which we have committed against thee, since the last solemne Time of our Humiliation and Repentance, mightest most justly have cut us off in the midst of our dayes: but in the multitude of thy mercies hast hitherto spared us: Accept we most heartily beseech thee, our unfeigned sorrow for all our former transgressions, and grant that wee may never so presume of thy mercy, as to despise the Riches of thy goodnesse, but that thy forbearance, and long suffering may leade us to repentance, and amendment of our sinfull lives, to thy honour and glory, and our finall acquittance and absolution at the last day,

day, through Jesus Christ our Lord. Amen.

VI.

For the health of our Bodies.

O God the Father of Lights, from whom commeth downe every good and perfect gift, mercifully looke vpon our frailtie and infirmitie, and grant vs such health of Body, as thou knowest to be needfull for vs: that both in our Bodies and Soules we may mermore serue thee with all our strength and might, through Jesus Christ our Lord. Amen.

VII.

For the ordination of Priests and Deacons.

ALmightie God our heauenly Father, who hast purchased to thy selfe an vniuersall Church by the precious blood of thy deare Sonne:

Doune: mercifully loke vpon thy whole Congregation, and at this time so rule & gouerne the hearts and minds of thy seruants, the Bishops and Pastors of thy Flocke, that they may lay hands suddenly on no man, but faithfully and wisely make choyce of such men to serue thee in the sacred Ministery of thy Church: and to thoke that shalbe ordained to that holy Function, giue the grace & heauenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the saluation of all men. Graunt this O Lord for his sake, who is the great Shepheard, and Bishop of our soules, Iesus Christ our Lord, Amen.

THE PRAYERS PROPER TO THE FOVRE SEVERAL EMBER WEEKES.

I.

In the time of Aduent.

Grant we most humbly beseech thee, O heauenly Father, that with holy Simeon, and Anna, and all thy deuout seruants, who waited for the consolation of Israel, we may at this time so serue thee with fasting and prayer: that by the celebration of the Aduent and Birth of our blessed Redeemer, we may with them bee filled with true joy and consolation, through the same Jesus Christ our Lord. Amen.

Donne: mercifully looke vpon thy whole Congregation, and at this time so rule & gouerne the hearts and minds of thy seruants, the Bishops and Pastors of thy Flocke, that they may lay hands suddenly on no man, but faithfully and wisely make choyce of such men to serue thee in the sacred Ministery of thy Church: and to those that shalbe ordained to that holy function, giue the grace & heauenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the saluation of all men. Grant this O Lord for his sake, who is the great Shepheard, and Bishop of our soules, Iesus Christ our Lord, Amen.

THE PRAYERS PROPER TO THE FOVRE SEVERAL EMBER WEEKES.

I.

In the time of Aduent.

GRant we most humbly beseech thee, O heauenly Father, that with holy Simeon, and Anna, and all thy deuout seruants, who waited for the consolation of Israel, we may at this time so serue thee with fasting and prayer: that by the celebration of the Aduent and Birth of our blessed Redeemer, we may with them bee filled with true ioy and consolation, through the same Iesus Christ our Lord. Amen.

Foe

II.

For the Ember weeke in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the World, who didst foretell to thine Apostles, that at the Time of thy sufferings, they should weepe and lament, while the world reioyced, and that they should be sorrowfull, but their sorrow should be turned into joy, Grant that during this time wherein thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sinnes of the whole world, we thy unworthy servants may so weepe and lament, and be sorrowfull for our sinnes, the cause of all those thy sorrowes and sufferings, that on the day of thy triumphant Resurrection, we may reioyce with that joy, which no man can take from us. Grant this O blessed Lord and Saviour, who didst die

THE PRAYERS PROPER TO THE FOVRE SEVERALL EMBER WEEKES.

I.

In the time of Aduent.

GRant we most humbly beseech thee, O heauenly Father, that with holy Simeon, and Anna and all thy deuout seruants, who waited for the consolation of Israel, we may at this time so serue thee with fasting & prayer: that by the Aduent and Birth of our blessed Redeemer, we may with them be filled with true ioy and consolation, through the same Iesus Christ our Lord. Amen.

For

II.

For the Ember week in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the World, who didst foretell to thine Apostles, that at the Time of thy sufferings, they should weepe and lament, while the world reioyced, and that they should be sorrowfull, but their sorrow should be turned into ioy. Grant that during this time wherein thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sinnes of the whole world, we thy unworthy seruants may so weepe and lament, and be sorrowfull for our sinnes, the cause of all those thy sorrowes and sufferings, that on the day of thy triumphant Resurrecton, wee may reioyce with that ioy, which no man can take from us. Grant this O blessed Lord and Saviour, who didst die

for

for our sinnes, and rise againe for our iustification, and now sittest and reignest with the Father, in the Vnitie of the Holy Ghost, world without end. Amen.

III.

For the Ember weeke after Pentecost.

O Lord Iesus Christ, the Eternall Son of the Eternall Father, who at the time of thy glorious Ascension biddest command thine Apostles to tarry in Ierusalem, vntill they were endued with power from on high: and when accordingly they had there continued with one accord in prayer and supplication, didst according to thy promise send downe from heaven the Holy Ghost the Comforter: Grant we beseech thee, that we thy vnworthy [illegible]

most humble seruants abiding in the vnitie of thy Holy Catholike Church, the Mother of vs all, and continually serving thee as thou hast commanded, may be euermore replenished with the heauenly grace of the Holy Ghost, through thy precious merits and most powerfull intercession, who liuest and reignest with the Father in the vnitie of the same Spirit, euer world without end. Amen.

IV.

For the Embers Weeke in September.

ALmighty God, who giuest to all life, and breath, and all things, and bringest forth fruit out of the Earth for the vse of Man: keepe vs euer in mind, that this world, with all the glory of it, is vaine, and the fashion thereof passeth away: and grant that wee may

may so vse the fruites of the ground which thou hast now giuen vs, & all other thy temporall blessings wherewith thou crownest the yeere, as we abuse them not to the satisfying of our wanton and inordinate appetites: but may euermore serue thee in Christian temperance and sobriety, as it becommeth those, who liuing on earth, haue their conuersation in heauen, that at the last wee may be admitted into thy heauenly kingdome, where we shall neuer hunger or thirst againe, being satisfied with the plenteousnesse of thy house, and filled with the abundance of thy pleasures for euermore. Grant this O heauenly Father, for Iesus Christs sake our Lord. Amen.

ASsist me mercifully, O Lord, in these my supplications, and prayers, and dispose the way of

thy seruants forward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer bee defended by thy most gracious and readie help, through Christ our Lord. Amen.

PRAYERS
FOR
THE SICKE.

PRAYERS FOR THE SICKE.

OUr Father which art in heauen, hallowed be thy, &c.

Vers. Our helpe standeth in the Name of the Lord.
Resp. Which hath made heauen and earth.
Vers. Blessed bee the Name of the Lord.
Resp. Henceforth world without end. Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE

The Antiphona.

Blessed are they whom Thou chastenest O Lord, and teachest them in thy Law.

Psal. 25.

Vnto thee, O Lord, doe I lift vp my soule, &c.

as before pag 94.

Psal. 27.

Hearken vnto my voyce O Lord, when I cry vnto thee: haue mercy vpon mee, and heare me.

2 O hide not thy face from me: nor cast thy seruant away in displeasure.

3 Thou hast been my succour: leaue me not, neither forsake me O God of my saluation.

4 I should vtterly haue fainted: but that I beleeue verily to

ſée the goodneſſe of the Lord in the land of the liuing.

5 O tarry thou the Lords leiſure: be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 31. 34.

IN thée O Lord haue I put my truſt: let me neuer be put to confuſion: deliuer me in thy righteouſneſſe.

2 Bow downe thine eare vnto me: make haſte to deliuer me.

3 And bee thou my ſtrong Rocke, and the houſe of my defence, that thou mayſt ſaue me.

4 My time is in thy hand: deliuer me from the hand of mine enemies.

5 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

6 The

6 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

7 The Righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

8 The Lord is nigh vnto them that are of a contrite heart: and will saue such as bee of an humble spirit.

9 Great are the troubles of the righteous: but the Lord deliuereth them out of all.

10 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

BLessed are they whom thou chastenest, O Lord, and teachest them in thy Law.

The seuen Penitentiall Psalmes.

REmember not Lord our offences, nor the offences of our Forefathers, &c.

as before pag. 181.

The Letanie.

O God the Father of Heauen: haue mercy, &c,

as before pag. 204.

The Confession.

I Confesse vnto Almightie God, &c.

as before pag. 308.

An

An humble Protestation of free forgiuenesse to others.

I Doe further most humbly desire all and euery one whom I haue offended, that they would vouchsafe to forgiue me. And I doe freely & heartily forgiue all the world, wherein soeuer any one hath offended me, or done me any manner of iniurie whatsoeuer; euen as I desire to be forgiuen of God, and to be absolued from my sinnes for the merits of my blessed Redeemer. Amen.

The Creed.

I Beleeue in God, the Father Almightie, &c. as before.

After the Creed.

IN this Faith, which I do vnfainedly & wholly beleeue as a true member of Christs Catholike Church, doe I purpose to finish my

life: and if ought shall happen by the violence of my sickness, or the suggestions of my ghoſtly enemies, whereby I shall come to thinke, say or doe any thing contrary to this holy Faith and purpose, I doe here renoke it before hand, and protest from my soule, euen before Christ & his holy Angels, that I giue no consent thereunto; giuing most humble and hearty thanks vnto my louing Creator and Redeemer, that by the wonderfull goodnesse of his bounty, he hath vouchsafed to bring me to the knowledge of this Faith in him, which, with my soule and body, I commend into his most holy and mercifull hands, now and at the houre of my death. Amen.

THE

THE PRAYERS.

Lord haue mercy vpon me.
Christ haue mercy vpon me.
Lord haue mercy vpon me.

OVr Father which art in heauen, hallowed be thy, &c.

Vers. O Lord saue thy seruant.
Resp. Which putteth his (or her) trust in thee.
Vers. Send me helpe from thy holy place.
Resp. And euermore mightily defend me.
Vers. Let the enemy haue no aduantage ouer me.
Resp. Nor the wicked one approch to hurt me.
Vers. Be vnto me, O Lord, a strong tower.
Resp. From the face of mine enemies.

Vers.

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.

I.

GOD who declarest thy almightie power most chiefely in shewing mercy and pitie, of thy goodnesse and fauour; vouchsafe to heare these my humble and deuout prayers, that being now iustly punished for mine offences, I may be mercifully deliuered by thy aboundant pitie, for the merits of Iesus Christ our Lord. Amen.

II.

O God who seest that I put not my trust in any thing which I can doe, mercifully grant, that by thy power I may be deliuered from all aduersitie, and be healed both in bodie and soule, through Iesus Christ our Lord. Amen.

O

III.

O Lord looke downe from heauen, behold, visit, and relieue me thy sicke seruant, looke vpon mee with the eyes of thy mercy, giue mee comfort and sure confidence in thee, defend me from the danger of my deadly enemy, and keepe me in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

IV.

H Eare me, Almighty and most mercifull God and Sauiour: extend thine accustomed goodnes vnto me thy humble seruant, who am now grieued with sicknesse. Visit me, O Lord, as thou didst visit Peters wiues mother, and the Captaines seruant: so visit and restore vnto mee my former health (if it bee thy blessed will,) or else giue mee grace so to take thy visitation, that after this paine-

full

full life is ended, I may dwell with thée in life euerlasting. Amen.

V.

O Sweete Jesus, I desire neither life, nor death, but thy most holy will: Thou art the thing O Lord that I loke for, be it vnto me, according to thy good pleasure. If it be thy will to haue mee die, receiue my soule, and grant that in thée, and with thee I may receiue euerlasting rest. If it be thy vvill to haue me liue any longer vpon earth, giue me grace to amend the rest of my life, and vvith good vvorks to glorifie thy holy Name, who with the Father and the holy Ghost liuest & reignest euer one God, world without end. Amen.

VI.

O God whose nature and property is euer to haue mercy & to forgiue, receiue my humble pe-

petitions: & though I be tyed and bound with the chain of my sins, yet let the pitifulnes of thy great mercy loose me, for the honour of Jesus Christs sake our only Mediator and Aduocate. Amen.

The Blessing.

The Almighty Lord, who is a most strong Towre to them that put their trust in him, to whom all things in heauen and in earth, and vnder the earth doe bow, and obey, be now and euermore my defence, and make mee know and feele, that there is no other Name vnder heauen giuen to man, in whom and through who I may receiue health, & saluation, but onely the Name of our Lord Jesus Christ. Amen.

PRAY-

PRAYERS AT THE HOVRE OF DEATH.

OVr Father which art in heauen, hallowed be thy, &c.

Vers. O Lord saue thy seruant.
Resp. Which putteth his (or her) trust in thee.

PSAL. 13. and 16.

COnsider and heare mee O Lord my God: lighten mine eyes that I sleepe not in death: lest mine enemie say, I haue preuailed against him.

2 My trust is in thy mercie: and

and my heart shall bee ioyfull in thy saluation.

3 All my delight is vpon the Saints: and vpon such as excell in vertue.

4 The Lord himselfe is the portion of mine inheritance, and of my cup: yea, I haue a goodly heritage.

5 I haue set God before mine eyes: for he is on my right hand, and therefore I shall not fall.

6 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

7 For why? Thou shalt not leaue my soule in hel, neither shalt thou suffer me to see corruption.

8 Thou shalt shew me the path of life: in thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL.

Psal. 23.

THe Lord is my Shepheard therefore can I lacke nothing.

2 He shall fede me in a grene Pasture: and leade mee forth beside the waters of comfort.

3 Hee shall conuert my soule and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walk through the valley of the shadow of death I will feare no euill: for thou art with me, thy Rod and thy Staffe doe comfort me.

5 Thy louing kindnesse and mercy shall follow mee: and I will dwell in the house of the Lord for euer.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psal.

Psal. 38. and 39.

O Put me not to rebuke O Lord, in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes stick fast in me: and thy hand presseth mee sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.

5 My wounds stink, and are corrupt through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 My Loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten:

I

I haue roared for the verie disquietnesse of my heart.

9 Lord thou knowest all my life: and my groaning is not hid from thee.

10 Forsake me not, O Lord my God: be not thou farre from mee.

11 Lord let mee know mine end, and the number of my daies: for thou hast made them as a span long, & verily every man living is altogether vanity.

12 For man walketh in a vain shadow, he disquieteth himself in vain: he heapeth vp riches, and cannot tell who shall gather them.

13 And now Lord what is my hope? Truly my hope is euen in thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psal.

Psal. 102.

1 Heare my prayer, O Lord: and let my crying come vnto me.

2 Hide not thy face from mee the time of my trouble: encline thine eares vnto me when I call. Heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning, my bones will scarce cleaue to my flesh.

6 My dayes are gone like a shadow: and I am withered like grasse.

7 O Lord let it bee thy pleasure to deliuer me: make haste O Lord to helpe me.

8 Thou

8 Thou art my Helper and Redéemer: make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

Iob 14.

MAn that is borne of a Woman, hath but a short time to liue, and is full of miserie. He commeth vp, and is cut downe like a Flowre: he fleeth away like a shadow, and neuer continueth in one stay.

Vers.

℣. O Lord heare my prayer.
℟. And let my cry come vnto thee.

THE LETANIE.

O God the Father of heauen: haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Father, &c.

O God the Sonne, Redéemer of the World, haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Sonne, &c.

O God the holy Ghost, proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the holy Ghost, &c.

O Holy, Blessed, and Glorious Trinitie, three persons and one God, haue mercie vpon vs miserable sinners, and vpon the soule of this thy seruant.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our sins: Spare vs good Lord, and spare this thy seruant, whom thou hast redeemed with thy most precious blood: and be not angrie with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from the crafts and assaults of the deuill.

Good Lord deliuer him (or her)

From thy wrath, and from euerlasting damnation.

Good Lord deliuer, &c.

From the feare of death, from the burden of his (or her) sinnes, and from the power of hell.

Good Lord deliuer, &c.

By the multitude of thy mercies, and by thy goodnesse which hath been euer of old.

Good Lord deliuer, &c.

By the mystery of thy holy Incarnation, by thy Holy Natiuitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer, &c.

By thine Agony and bloodie sweat, by thy Crosse and Passion.

Good Lord deliuer, &c.

By thy precious Death and Burial: and by thy glorious Triumph ouer Death and Hell.

Good Lord deliuer, &c.

By thy most wonderfull Resurrection and Ascension, and by the miraculous comming downe of the Holy Ghost.

Good Lord deliuer, &c.

In this time of his (or her) tribulation, in this houre of death, and in the day of Judgement.

Good Lord deliuer,&c.

We Sinners doe beseech thée to heare vs O Lord God: that it may please thée to deliuer the soule of this thy seruant from the power of his (or her) enemies.

Wee beseech thee to heare vs good Lord.

That he may euermore haue a sure affiance and trust in thy mercie.

We beseech, &c.

That it may please thée to be his Defender and Keeper, giuing him the victory ouer Death, Hell, and Sinne.

We beseech, &c.

That it may please thée to succour, helpe, and comfort him in this his danger, necessitie, and tribulation.

We beseech,&c.

That it may please thée of thy goodnesse to forgiue him all his offences.

We beseech,&c.

That

That it may pleaſe thée to aſ-
ſwage his paine, and to giue him
a quiet and ioyfull departure.

We beſeech, &c.

That it may pleaſe thée to guard
him with thy holy Angels, and to
take him vnto thy ſauour, through
the merits of Chriſt our Saui-
our.

We beſeech, &c.

That it may pleaſe thée to ſhew
him the path of euerlaſting life,
and the fulneſſe of ioy at thy right
hand, where there is pleaſure for
euermore.

We beſeech, &c.

Sonne of God we beſeech thée
to heare vs.

Sonne of God, &c.

O Lambe of God that takeſt
away the ſins of the world.

Grant (him) thy peace.

O Lambe of God, that &c.

Haue mercy vpon (him)

O Chriſt heare vs.

O Chriſt, &c.

Lord haue mercy vpon him.
Christ haue, &c.
Lord haue mercy vpon him.

The peace of God the Father, the Sonne, and the holy Ghost be with him euermore.

THE MANNER OF COMMENDING THE SOVLE INTO THE hands of God, at the very point of time when it is departing from the body.

VVE brought nothing into this world, neither may wee carrie any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as the Lord pleaseth, so commeth euery thing to passe. Blessed be the Name of the Lord.

INto thy mercifull hands, O Lord, wee commend the soule of this thy ser-

vant

uant now departing from ỹ body: acknowledge, we meekly beseech thee, a worke of thine owne hands, a sheepe of thine owne fold, a Lambe of thine owne Flocke, a Sinner of thine own redeeming. Receiue him into the blessed armes of thy vnspeakeable mercy, into the sacred rest of euerlasting peace, and into the glorious estate of thy chosen Saints in heauen.

God the Father who hath created thee, God the Sonne, who hath redeemed thee, God the Holy Ghost who hath infused his grace into thee, be now & euermore thy defence, assist thee in this thy last triall, and bring thee into the way of euerlasting life. Amen.

Christ that redeemed thee with his Agonie & bloody Death, haue mercie vpon thee, and strengthen thee in this agonie of death. Amen.

Christ Iesus that rose the third

day from death, raise vp thy body againe in the resurrection of the iust Amen.

Christ that ascended into Heauen, and now sitteth at the right hand of God, bring thee vnto the place of eternall happinesse and ioy. Amen.

God the Father preserue and keepe thee. God the Sonne assist and strengthen thee. God the Holy Spirit defend and aide thee. God the Holy Trinitie be euer with thee, that thy death may be precious in the sight of the Lord, with whom thou shalt liue for euermore. Amen.

Then let bee said plainely, distinctly, and with some pauses, these ciaculatorie Meditations and Prayers.

GO to thy rest, O my soule, for the Lord hath vpholden thee.

From death to life: from sorrow to ioy: from a Vale of misery,

tie, to a Paradise of mercie.

I know that my Redéemer liueth, and that I shall bee raised againe in the last day.

I shall walke before the Lord in the land of the liuing.

In thée, O Lord, haue I trusted, let mee neuer bee confounded.

Make me to be numbred with thy Saints in glory euerlasting.

Into thy hands I commend my spirit, for thou hast redéemed me, O Lord, thou God of Truth.

I am poore and needie, but the Lord careth for me.

I desire to be dissolued, and to be with Christ.

Thou art my Helper and Redéemer, make no long tarrying, O my God.

Come Lord Iesu, Come quickly.

O Lord, let it be thy pleasure to deliuer mee: make haste, O Lord to helpe me.

Lord Jesus receiue my spirit.

And these (with the Prayers following) to bee repeated vntill the soule be departed.

O Thou Lambe of God, that takest away the sinnes of the world, grant him thy peace.

O Lord with whom doe liue the spirits of them that dye: and by whom the soules of thy seruants after they be deliuered from the burthen of this flesh, be in perpetuall ioy and felicitie: Wee most meekely beseech thee for this thy seruant, that hauing now receiued the Absolution from all his sinnes which hee hath committed in this world, hee may escape the gates of Hell, and the paines of eternall darkenesse: that hee may for euer dwell with Abraham, Isaac, and Iacob in the Region of light, and thy blessed presence, where

where there is neither weeping nor heauinesse. And that when the dreadfull day of the generall Iudgement shall come, hee may rise againe with the iust, his body being reunited to his soule, pure and incorruptible, and be receiued into thy glorious kingdome for the merits of thy deare Son our Sauiour Iesus Christ. Amen.

PRAYERS
AND
THANKSGIVINGS
FOR
SVNDRY PVR-
POSES.

A PRAYER AND THANKSGIVING FOR THE WHOLE ESTATE OF CHISTS CATHOLIKE CHVRCH.

☞ With a *Commemoration* of the Saints before vs.

Ex Litur. Eccl.

ALmighty God, who by thy holy Apostle hast taught vs to make Prayers & Supplications for all men: we humbly beseech thee most mercifully to receiue these our prayers, which wee offer vnto thy diuine Maiestie for all men in generall: and more

more especially for thine owne people, thy holy Catholicke Church, the Mother of vs all that beare the Name of Christ: beseeching thee to inspire it continually with the Spirit of truth, vnitie, and concord: and grant that all they who doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnity and godly loue, being one Fold, vnder one Shepheard, Jesus Christ our Lord. And here forasmuch as we be not onely taught to pray, but to giue thanks also for all men, wee doe offer vp vnto thee most high and, and heartie thanks for all thy wonderfull Graces and Vertues, which thou hast declared in all thy Saints, & by them bestowed vpon thy holy Church from the beginning of the World: and chiefely in the glorious and most * blessed Virgin Marie, the Mother of thy Sonne Jesus Christ our Lord: as also in the blessed

* Luk. 1. 48.

blessed Angels of Heauen: in all other holy persons vpon earth, who by their liues and labours haue shined forth as Lights in ỹ seuerall generations of the World: such as were the holy Patriarchs, Prophets, Apostles, and Martyrs, whom wee remember with honour, and commemorate with ioy: and for whom, as also for all other thy happie Seruants our Fathers and Brethren, who haue *departed this life with the seale of Faith, and doe now rest in the sleepe of peace, wee prayse and magnifie thy glorious Name: most humbly desiring, that wee may still continue in their holy Communion, and enioy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly liuing and stedfastnes in thy Faith: and that at the last day we with them, and they with vs may attaine to the Resurrection of

* Iniunct. cap. vlt. & Can. 55.

of the iust, and haue our perfect consummation both of soule and body in the Kingdom of heauen. For these, and for all other things that Thou, O God, wouldst haue vs to pray, and to praise thy great Name, we are bold to call vpon thee, and say as Christ our Lord hath taught vs. Our Father, &c.

For our Parents.

ALmightie God, Father of our Lord Iesus Christ, of whom the whole family in heauen and in earth is named: I giue thee most humble thanks, for that thou didst of thy diuine prouidence vouchsafe to let mee bee borne of Christian Parents, by whose care I was first brought into thy holy Baptisme, and afterwards brought vp in thy holy Religion. I beseech, O blessed God, who art the Rewarder of euery good worke, to recompense them

them their full reward, euen out of the riches of thy bountie and goodnesse. Giue them peace and plentie: defend them from all dangers both of body and soule: keepe them in the stedfastnesse of thy faith, and in the obedience of thy holy commandements: that so hauing thee their mercifull and gentle Father, after many happy daies here in this life, they may at last be brought vnto life euerlasting, through Iesus Christ. Amen.

Another for our Parents.

ALmightie God, who hast streightly commanded vs to honour our Father & our Mother next vnto thee: Grant me of thy goodnesse and grace so to loue, and to honour my parents, to feare and to obey them, to helpe, and to pray for them, as thou in thy holy Word hast directed and charged

ged me to doe: that both in their life and at their death, their soules may blesse mee, and by thy Fatherly mercy I may obtaine that blessing, which thou hast promised to those that honour their father and their mother: and that thou seeing my vnfeigned heart and reuerence towards them, mayst become my louing heauenly Father, and number mee among those thy children, who are heyres of thy glorious kingdome, thorough thy welbeloued and deare Sonne Iesus Christ our Lord. Amen.

For our Children.

ALmightie God, the Father and Maker of vs all, who of thy blessing and goodnesse hast vouchsafed to make me a Father (or Mother) of children: be pleased also to accept my heartie thanksgiuing and deuout prayse

for

for the same. And grant me thy heauenly grace & assistance so to traine them vp in thy godly nourture, vertue, religion, and discipline, that they may continually serue, honour, and obey thee their heauenly Father: and that thou acknowleging & blessing them as thy children here, mayst bring them to the blessing prepared for thy children hereafter, through Iesus Christ our Lord. Amen.

A Prayer to be vsed by women that trauell with Childe.

ALmightie God, the Father of all mercie and comfort, of whose onely gift it is, that the wombe becommeth fruitfull, graciously behold me thine humble and vnworthie Handmaid: that as by thy good prouidence I haue conceiued a Child within my wombe, into which thou hast breathed a spirit of life: so by thy continuall aide I may be preserued with

with it from all perils, and at the limelle of my time may safely bring it forth into the world, to the ioy and comfort of my owne soule, and to the glory of thy holy name, through Iesus Christ our Lord. Amen.

Another.

MErcifull Lord, who, when thou tookest vpon thee to deliuer Man, didst not abhorre the Virgins wombe, but when the limelle of time came, wast thy selfe made of a woman, I beseech thee for thy tender pitie and goodnesse to protect and strengthen me against all the dangers and paines of my Labour and Trauell: that through thy most mighty aide I may be safely deliuered of this happy fruit which thou hast created in my wombe: and when it is borne and brought forth into the world, vouchsafe also that it

may

may bee borne againe by Baptisme, and brought vp in thy holy Religion, till it be finally brought to thine euerlasting kingdome, where with the Father & the holy Ghost thou liuest and reignest euer one God world without end. Amen.

A Thanksgiuing after childbirth.

GRacious God, by whose prouidence wee are all fearefully and wonderfully made, who beholdest vs when wee are yet vnperfit, and in whose Booke are all our members written: I humbly beseech thee to accept this my reuerence of thy power, and to receiue this my most heartie praise and thanksgiuing, which I now offer vp vnto thy diuine Maiesty, for thy blessed fauour & goodnesse towards me, in vouchsafing to assist me during ye time of this my dan-

angerous Trauell, and to bleſſe
e with a ioyfull Benediction,
on the fruit of mine owne
mbe. Behold, O Lord, that
ne owne hands alone haue fa-
oned, and grant that this little
nfant which thou haſt made by
y power, may be preſerued by
y goodneſſe, and forthwith en-
ying the benefit of thy holy
aptiſme: may be made a liuely
ember of thy Church, and bee
reſully brought vp to ſerue thee
all godlineſſe and honeſtie,
ough the merits of thy welbe-
ed Sonne Ieſus Chriſt our
d. Amen.

A Thanksgiuing for Recouerie from ſickneſſe.

Raiſe the Lord, O my ſoule,
all that is within me praiſe
holy Name: who hath ſaued
life from deſtruction, and
owned thee with mercy and lo-

uing

uing kindnesse. O Lord my God I cryed vnto thee, and thou hast healed me. Therefore will I sing of thy praise without ceasing, and I will pay my vowes, and giue thankes vnto thee for euer. Amen.

A Prayer in the time of Warre.

O Almightie God, King of all Kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull vnto them that truly repent: saue and deliuer vs, we humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices: that we being armed with thy defence, may be preserued euermore from all perils to glorifie thee, who art the giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

A

A Thanksgiuing for Peace and Victorie.

O Almightie God, who art a strong Towre of defence vnto thy seruants: we giue vnto thee most heartie praise & thanks that thou hast deliuered vs from our enemies, & from those many & fearefull dangers wherewith we were lately compassed: acknowledging thy goodnes, that we were not consumed by them, and beseeching thee for thy mercies to establish vs in this happie peace, and to continue on thy louing kindnesse to vs (who art our onely Sauiour and mightie Deliuerer) through Iesus Christ our Lord, Amen.

A Prayer in the time of any common Plague.

ALmighty God, who in thy wrath in the time of K. David, didst slay with the plague of Pe-

pestilence threescore & ten thou-
sand & yet remembring thy mer-
cy didst saue the rest: haue pitie
vpon vs miserable sinners, that
are now visited with great sick-
nes & mortalitie, that like as thou
didst then command thine Angell
to cease from punishing, so it may
now please thee to withdraw
from vs this plague & grieuous
sicknesse, through Iesus Christ
our Lord. Amen.

A Thanksgiuing for deliuerance from any Plague.

O Lord, who hast wounded vs
for our sinnes, and consumed
vs for our transgressions, by the
late, heauie, and dreadfull visita-
on: and now in the midst of iudge-
ment remembring mercy, hast
redeemed our soules from the
iawes of death, we offer vnto thee
our selues, our soules and our bo-
dies, which thou hast deliuered, to
be a liuing sacrifice vnto thee,

waies praising and magnifying thy mercies, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing for euery true Subiect to vse vpon the Anniuersary Day of the Kings Reigne.

O God, by whom Kings doe reigne, and Princes are set vp to beare rule ouer their people: and by whose gracious Prouidence thy Seruant and our dread Soueraign King CHARLES was as this day placed in the Royall Throne of his Kingdome: Accept, we beseech thee, the gratefull Commemoration which wee now make before Heauen and before Thee, of this thy great goodnesse and blessing towards vs: that while we offer vp our bodies and sacrifices of Thanksgiuing the praise of thy glorious Name, thou maist blesse the King with thy fauours, and crowne

him with continuall honour: granting him a long, prosperous, and religious Reigne ouer his people: and granting vs a true, quiet, humble, and obedient subiection vnder Him: that He ruling vs prudently with all his power, we may obey him loyally with all lowlinesse and chearefulnesse of mind: and that both Hee and we euermore endeauouring to set forth the beautie of thy Church Militant heere on earth, may be at last exalted to the glorie of thy Church triumphant in the Heauens, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Birth.

ALmightie God, the Father and Maker of all things, by whose blessed goodnesse I was fearefully and wonderfully made in

ſt my mothers wombe, and vn-
to whoſe bleſſed prouidence I
haue béene left euer ſince I was
borne, and hung vpon my mo-
thers breaſts: I praiſe and mag-
nifie thy glorious Name for this
thy great goodneſſe towards mée:
moſt humbly beſéeching thée, that
I may bée taught to number my
daies, and to apply my heart vn-
to wiſedome: that I may know
to what end I was borne, and had
both body and life giuen me, euen
to ſerue thee the liuing God: that
I may bewaile my ſinfull yéeres
paſt, and ſpend the reſt of my
time héere in a godly, righteous,
and ſober life: that as I haue
now finiſhed ooo. yéeres of my
life héere in thy fauour, ſo I may
continue and finiſh vp the re-
mainder of my dayes in thy
feare: and, that as thou didſt vp-
on this day take mee out of my
mothers wombe to liue here a lit-
le time: ſo thou maiſt at ỹ laſt day

take mee out of my mothers wombe againe, euen the graue and the wombe of the earth, to liue with thee for euer, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Baptisme.

O Lord heauenly Father, Almightie & euerlasting God, who of thine infinite goodnesse towards me, when I was borne in sinne, and was no other than an heire of euerlasting wrath, didst vouchsafe that I should as vpon this day bee borne againe of water and the Holy Ghost in the blessed Lauer of Baptisme, being therby made a member of Christ, and an heire of eternall life: for this thine inestimable fauour I doe heere gratefully commemorate that happie day, and in most humble and heartie wise I do ex-

toll

toll the abundant riches of thy glorious grace: in thy sight, and in the sight of thy holy Angels, with all the company of Heauen, renewing that sacred vow which was then made in my Name, to forsake this wicked World, and to liue as a Christian ought to do, in obedience to thy holy Faith and Commandements: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemne promise, and to endue me so with the assistance of thy holy Spirit, that henceforth I may walke in newnesse of life, worthy of that blessed estate whereunto thou hast called me: and keeping my selfe vnspotted of the world, the flesh, and the diuell, I may daily die vnto sinne, for which cause I was baptized into the death of Christ: and as I haue had my part this day in the first regeneration, so I may at the last day haue my part

in the second and great regeneration of the world, to live and reigne with thee for euer, through the merits of Iesus Christ our Lord. Amen.

A PRAYER WHEREWITH S. AVGVSTINE BEGAN HIS DEVOTIONS:

Admiring the vnspeakable Maiestie and Attributes of God.

Confess. l. 1. c. 4.

WHat art Thou, O my God? What art thou I beseech thee, but the Lord my God? For who is Lord besides our Lord, or who is God besides our God? O thou supreme, most powerfull, most mercifull, most iust, most secret, most present, most beautifull, most mightie, most incomprehensible, most constant, and yet changing

ging all things: immutable, neuer new and neuer old, and yet renewing all things: euer in action, and yet euer quiet: heaping vp, yet needing nothing, creating, vpholding, filling, protecting, nourishing, and perfecting all things.

Thou louest, and yet thou art not transported: Thou art iealous, yet thou art voyd of feare: Thou doest repent, yet thou art free from sorrow: Thou art angrie, and yet neuer art vnquiet: Thou takest what thou findest, yet didst thou neuer lose any thing: Thou art neuer poore, and yet thou art glad of gaine: neuer couetous, and yet thou exactest profit at our hands. We bestow largely vpon thee, that thou mayst become our debtor: yet who hath any thing but of thy gift? Thou payest debts, when thou owest nothing: Thou forgiuest debts, and yet thou lossest nothing. And what shal I say, O my God, my life, my ioy, my

holy deare delight: Or what can any man say, when he speaketh of thee? And woe bee to them that speake not of thee, but are silent in thy praise: for euen they who speake most of thee, may bee accounted to bee but dumbe. Haue mercy vpon me, O Lord, that I may speake vnto thee, and praise thy Name. Amen.

A Prayer wherewith to conclude all our Deuotions.

ALmightie God, who hast promised to heare the petitions of them that aske in thy Sonnes Name, I beseech thee mercifully to encline thine eares vnto mee, who haue now made my prayers, and supplications vnto thee: and grant that those things which I haue faithfully asked according to thy will, may be effectually obtained, to the reliefe of my necessity, and to the setting forth of thy glory,

glory, through Iesus Christ our Lord. Amen.

THE BLESSING.

The Peace of God which passeth all vnderstanding: the blessing of God Almighty, the Father, the Sonne, and the Holy Ghost: the vertue of Christs blessed Crosse and Passion be with me, now, and at the houre of death. Amen.

FINIS.

THE PRINTER to the READER.

GENTLE READER,

AS it oftentimes falleth out in many Occurrences and Actions, that things are diſtaſted before they are well knowne; and that (through falſe reports, and miſtakings in them, that either iudge before they ſee, or out of diſaffection make ſiniſter conſtruction of that which deſerueth better vnderſtanding) good intentions are wreſted, and truth impeached: So hath it befalne this handfull of Collections for priuate Deuotions; which was compiled out of ſundrie

(a) warran-

warranted bookes, for the priuate vſe of an Honourable well diſpoſed friend, without any meaning to make the ſame publike to the World; though (to ſaue the labour and trouble of writing copies, to bee ſparingly communicated to ſome few friends) a certaine number of them, by leaue and warrant of the Ordinary, were printed at the charge of the partie, for whoſe only vſe the ſame was collected. It hath therfore ſeemed good to AVTHORITY, to giue leaue to the reprinting therof, and permitting the ſame to be ſold, to ſuch as pleaſe to buy it, only for priuate vſe, as in former times way hath been giuen to the printing of priuat prayer-books. Whereby it is preſumed, all well diſpoſed Chriſtians may receiue ſatisfaction, that there is not in it ſuch cauſe of diſlike, as it ſeemeth hath been

been rumored. And for the auoiding of all miſtakings hereafter, care is had to amend ſuch eſcapes, as either by the Printers haſt, or the Correctors ouerſight were cõmitted. Only the Collector hereof, & others that were therewith acquainted before the printing of the booke (who are as ready to engage their credits, and liues, in defence of the Faith of the preſent Church of England, by Law eſtabliſhed, and in oppoſition of Poperie, and Romiſh ſuperſtition, as any others) doe with griefe obſerue the malewolency of ſome diſpoſitions of theſe times; with whom a ſlip, or miſpriſion of a word, or two, as liable to a faire, and charitable vnderſtanding, as otherwiſe, doth not only loſe the thankes due for all the good conteined in the Worke: but alſo purchaſe to the Author a reprochfull imputation

of way making to Popish Deuotion, and apish imitation of Romish superstition. And howsoeuer he may be requited for his paines herein, he shall neuer depart from his good intention of wishing that the Reader may at all times, and for all occasions be assisted with diuine grace, obtained by continuall prayer. And as for the misdeeming censures and detractions of any, he feareth them not, but rather hopeth that his prayers to God for them will bee more beneficiall to them, than any their censures, or detractions can be preiudiciall to him: Who doth in this and in all things else humbly submit himselfe to the iudgement of the Church of England, whereof he is a member, and, though inferiour vnto most, yet a faithfull Minister.

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